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On the Late Decision in the Court of Arches.

To the Editor of the English Churchman.

SIR,—The allusion to my preface to Tract 81, made in the Rev. Mr. Wingfield's letter, inserted in your paper, seems to furnish an occasion for attempting (if it be God's will) to remove, in the minds of some, the anxiety occasioned by the two late decisions in the Court of Arches. It may be something, if such should feel that one, who sympathizes with them, cannot bring himself to attach any weight whatever to what, on, I think, rather a hasty view, has disturbed them; and as, in neither case, would I go into controversy further than I can help, so thoughtful and serious persons, even if they somewhat differ from me, will believe me, when I say, that I do this for the sake of minds whom they too would be thankful to see at rest in our Communion.

In few words, then, I cannot feel the weight of the decision on the Stone Altar, because we have legal opinions, that all which was decided in that case, is a very limited question as to the sacred structure itself: nor on Mr. Oakley's case, among other reasons, because, however severe and much to be lamented, as it relates to one who so labored to promote a deeper devotion and holiness among us, yet since the case was not defended, the judgment has, according to lawyers, no force whatever as a precedent. It is simply a severe act crushing an individual. Whether that act will bring any blessing to the Church, or the reverse, is another question; I am merely speaking of it, as it directly affects the subscription of any individuals, or their position in the Church.

To say a little more upon each case separately; and first as to the Stone Altar case. It is, I believe, a settled principle in law, that the point at issue alone is that which is ruled by a Judge's sentence; and that his *obiter dicta* have no legal force at all. They may have just that weight which is attached to his personal knowledge of the subject; but they have no legal force. In the present case, as is well known, the only question at issue was the legality of the faculty granted for erecting a Stone Altar, which (although I believe accidentally) was "immoveable." The question was, inself, almost a technical one. Nothing was really at issue upon it, except as far as the sacred structure was *regarded* by any as a symbol of doctrine. The Eucharistic Sacrifice is the same wherever or whereonsoever offered. It was offered in the catacombs, or in prisons, in the mines, or at the Memorials of the Martyrs, or, if need were, in private houses and (as with us now) in the chamber of the sick (1); it was offered in the fourth century at the place of the martyrdom of S. Cyprian, on the *Mensa* Cypriani. They who offer it now are unconscious mostly of the form or substance of the Altar where they offer it. The celebration of the Eucharistic Sacrifice makes the Altar. We should then, any how be, *so far*, no worse off than they were in primitive times. The removal of Stone Altars could not deprive us of our faith, or of our priestly office. Early faith was not afraid to call that a Table (2) whereon the Holy Sacrifice was offered, even when speaking of that Sacrifice. And it may have been one providential purpose for which this decision was permitted (at least, if it is for the time extended beyond its limits, such one may conceive to be its purpose,) to drive us back from outward questions, and concentrate us on the blessed reality itself. Such, at least, I believe to be uniformly the effect of any hindrance to the outward manifestation of any deep feeling or belief. As long as it might express itself visibly it did so, as was natural, the hindrance which checks its flow, deepens it.

The question, however, which really was decided, was a very narrow one, and, *in itself*, wholly outward. The Judge himself thus states it, (3) "*As I understand the question*, it is one *simply* of the construction of the Rubric and Book of Common Prayer, which are incorporated into the Statute of Uniformity, passed in the 13 and 14 of Charles II., and of the Canons which were passed in 1603, and of that number, the 82d, which more particularly applies to the subject. The *simple* question for the Court to determine is, (as was stated in argument, and I see no reason to depart from that opinion,) whether *this* Stone Communion Table is or is not 'a Communion Table' within the meaning of the Rubric and the constitutions and canons ecclesiastical." The judgment simply was, "a structure, (4) *like the present*, is not a Communion Table within the meaning of the Rubric," and what is meant by "structure like the present" was previously explained, "The object (5) now under consideration,—a stone structure, of amazing weight and dimensions, *immoveably fixed*."

On this question, of its being "immoveable," great stress was laid: the Judge went in person to inspect it, "to enable (6) him to judge and form his own opinion," (for which, of course, there had been no need, had the fact of its being an Altar of stone or wood been decisive of the question,) it was further alleged that it was not "capable (7) of being removed, save by the aid of powerful machinery;" affidavit (8) was made of its weight; and on a question of fact, whether or no it adhered to the wall, the Judge pronounced, "If (9) the Altar or Table be fixed in the manner described; if it be firmly imbedded in concrete below the floor of the church, and that floor covered with encaustic tiles, made up to it, it is just as immoveable as if it had been made to adhere to the wall itself." In reference to the words of an authority, (the last probably who would have been quoted, had the character or theology of the individual been known to the Judge,) the Judge says, "Here (10) we have a contrast between a Table which is moveable, and an Altar, which he says stirs not an inch; *this, I may observe, is probably the true test between Table and Altar*;" and in summing up, "All (11) these instances to which I have referred, tend to show that the understanding of all persons who were called upon to act upon these injunctions was, that the Table was no longer to remain immoveably fixed;" and he expressly sets aside "two cases adduced by the Counsel for the Churchwardens," as "seemingly tending the other way," because they implied that the Altar, although placed in the chancel, was moveable. Accordingly, three Counsel, (12) who have carefully examined the question, have published their unanimous opinion, that a stone Table, if moveable, is still legal, (and to those I might add a fourth, (13) who has equally examined it,) and in the short time since the case has been decided, a moveable stone altar has been placed in one Church at least in the Province of Canterbury, which this decision affects.

It is also remarkable, that the Judge expressly says, "In (14) coming to this conclusion, I do not go so far as to admonish the churchwardens to remove it. All I *can* do, is to refuse to confirm the sentence of the court below." For the sake of peace, and in conformity with the Archbishop of Canterbury's letter desiring peace, there was no appeal, and they who had, at their cost, nobly restored the Church, retired; but they were legally "advised that Mr. Falkner, in removing the stone Table, and erecting a wooden one, had no authority whatever;" for that "a monition from the Archdeacon, under which he acted, was just good for nothing, and in one, perhaps two other cases, the like order had not been obeyed."

I have dwelt thus long on these details, because they illustrate the real point at issue. No question of doctrine was before the Court, and, therefore, none could be then decided; the Judge's incidental exposition of the animus with which Altars were pulled down, when our Church, under foreign influence, was taking the downward direction, providentially arrested by the early death of Edward VI., is no part of the legal decision. He had expressly said that "the *simple* question for the court to determine is, whether *this* Communion Table is, or is not, a Communion Table, within the meaning of the Rubric and the Constitutions and Canons Ecclesiastical." The Court had not, then, according to the Judge himself, to determine doctrine. Had the doctrine of the Eucharistic Sacrifice been that to which the Judge's mind was specially directed, and he had been put in full possession of the facts of the case, the deference which, on a former occasion, (15) he paid to authorities within our Church, requires one to believe that his language would, at least, have been modified. Certainly, in two (16) places, although not positively expressed, his language would go to condemn primitive doctrine, as held also explicitly in our Church; a third, (17) if taken strictly, that of the whole current of our own divines. Yet these very statements are historical, not doctrinal; their meaning is not definitely explained; they are statements as to the animus with which Altars were destroyed three centuries ago (with which, so far, the Judge personally sympathized,) but they are vague statements, not of the character belonging to formal enunciation of doctrine. We knew before, the miserable history of the sacrilegious plunder (18) and desecration, under Bishop Ridley, and its alleged grounds, and its evil fruits. It changes nothing to hear of it again. But our Church (it has been again and again noticed) has, since that time, been rising towards primitive doctrine, not sinking. Each change in the Liturgy has been in the right direction. Between us and the injunctions of Bishop Ridley, happily stands the blessed martyrdom of Archbishop Laud, to which the spirit, fostered by those directions, contributed. But as of old, the blood of a martyr has been fresh life to the Church.

Had the doctrine been the point in question, the Judge would doubtless have more fully informed and explained himself; he could not have pronounced upon it formally, without reference to any one of our Divines, who, in a long chain from the Reformation until now, have held it. It may suffice now to point out, in this respect, two material omissions or mistakes in reference to the doctrine, which, had it been in question, he would doubtless have avoided. The first is the stress on the supposed rejection of the word "Altar," by our Church, because it was nearly effaced (19) from our Ordinary Service; whereas, in the Coronation Service, it is retained throughout. The other is, the supposition, (20) that the lower language of Edward VI. 2d Book, implied an alteration in the *doctrine* of the 1st.; whereas, the very preamble to the Act of Parliament (21) which confirmed the altered form, expressly bears witness that the Church of England still receives the *doctrine* of the former. "It was there set forth, that, 1st, 'There was nothing contained in the said first book, but what was agreeable to the Word of God and the primitive Church; very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm.' 2dly, That such doubts as had been raised, in the use and exercise thereof, proceeded, rather from the curiosity of the minister and mistakers, than of any other worthy cause."

I conclude then, as I began, that I cannot regard this judgment as affecting doctrine, although doctrine was incidentally introduced by the Judge, because it formed no part either of the question before the Court or of the judgment finally pronounced. Rather the judgment, in that it declares that the Court *could not* order even the immoveable Stone Altar to be removed, concedes whatever doctrine is involved by it. And I would both repeat more fully my own words in the Preface in question quoted by Mr. Wingfield, ["The Holy Eucharist thus according to them [the Ancient Church] consisted of two parts, a 'Commemorative Sacrifice,' and a 'Communion' or Communication; the former obtaining remission of sins for the Church; the Communion 'the strengthening and refreshing of the soul,' although, inasmuch as it united the believer with Christ, it indirectly conveyed remission of sins too.—'There is one JESUS CHRIST,' says Ignatius, who is above all; haste ye then all together, as to one Temple of God, as to one Altar, as to One CHRIST JESUS, who came forth from One FATHER, and is in One and to One returned;"] as also, I would adopt the words in which he expresses his own belief, "That in the Sacrament of the Eucharist there is a true Sacrifice, and that in respect of that Sacrifice, it is an Altar whereon the blessed Eucharist is offered:" and I would contend that so far from such statement being any disqualification for ministerial duties, (God forbid that any such evil should ever fall upon our Church!) no one can impugn it without condemning the whole of Christian Antiquity, to which our Church directs us, and with them our own divines. And lest any should do so hastily, I will here, (sore as it is to risk profane discussion of such a doctrine) subjoin one passage from an ancient Bishop, and one from that Bishop of our own who was chiefly employed in framing that part of our Church Catechism which relates to the Sacrament. S. Ambrose, then, says in the well-known, but not insulated passage, (22), "We have seen the Great High Priest coming to us; we have seen and heard Him offering His Blood for us; we priests follow, as far as we can, in that we offer Sacrifices for the people; for although Christ now seemeth not to offer, yet He is Himself offered on earth when the Body of Christ is offered; yea He Himself is plainly shown to offer in us, in that His Word sanctifies the Sacrifice which is offered." That of Bishop Overall is written, as his times required, no longer in the free language of devotion, but guardedly and controversially; yet it may be just observed that it both includes the language which Mr. Wingfield is compelled to think to be now silenced, and goes to yet further doctrine, which he did not think necessary then to express. Bishop Overall's language contains every thing which any of us could wish to "hold," and more than most of us, probably, even in the present state of our congregations, should feel ourselves called upon to preach. It is from notes (23) on our Communion Service:—

"*Sufficient Sacrifice—of that His precious Blood.*" "This word refers to the Sacrifice mentioned before, for we still continue and commemorate that Sacrifice which Christ once made upon the Cross; and this Sacrifice which the Church makes, as a sacrifice is taken *pro mactatione et occisione victimæ*, is only commemorative and sacramental; for in that sense Christ only offered it really upon the Cross by His own Death; and so likewise, as it is taken for a visible Sacrifice, Christ only offered it; for here it is invisible: but as it is taken for a sufficient Sacrifice to take away the sins of the world, so indeed it was offered upon the Cross, as having power in itself to abolish all sin whatsoever; but it does not abolish any man's sins for all that, unless it be applied."

"And the ways to apply are divers, by faith, by good works, by the unbloody offering up of the same Sacrifice, by the receiving of His most precious Body and Blood."

For if we compare the Eucharist with the Sacrifice once made upon the Cross, with reference to the killing or destroying of the sacrifice, or with reference to the visibility of it, in that sense we call it only a Commemorative Sacrifice as the Fathers do. (*Chrys. Hom. contr. Jud. part* 2, *Sentent. lib.* 4. *dist.* 12.—But if we compare the Eucharist with CHRIST'S Sacrifice made once upon the Cross, as concerning the effect of it, we say that that was a sufficient Sacrifice; but withal that *it is a true, real, and efficient Sacrifice, and both of them propitiatory for the sins of the whole world*. And therefore in the Oblation following, we pray that it may prevail so with God, as that we and *all the whole Church of Christ*, (*which consists of more than those that are upon the earth*,) may receive the benefit of it. Neither do we call this Sacrifice of the Eucharist an *efficient* sacrifice, as if that upon the Cross wanted efficacy; but because the force and virtue of that Sacrifice would not be profitable unto us, unless it were applied and brought into effect by this Eucharistic Sacrifice, and other the Holy Sacraments and means appointed by GOD for that end; but we call it *propitiatory, both this and that*, because *they have both force and virtue in them to appease God's wrath* against this sinful world. (*Read Mald. de Sac.* p. 323.) Therefore this is no new Sacrifice, but, *the same which was once offered*, and which is every day offered to GOD by CHRIST in Heaven, and continueth here still on earth, by a mystical representation of it in the Eucharist. And the Church intends not to have any new propitiation, or new remission of sins obtained, but to make that effectual, and in act applied unto us, which was once obtained by the Sacrifice of CHRIST upon the Cross. Neither is the Sacrifice of the Cross, as it was once offered up there, *modo cruento*, so much remembered in the Eucharist, though it be commemorated, as regard is had to the perpetual and daily offering of it by CHRIST now in Heaven in his everlasting priesthood, and thereupon was, and should be still, the *juge sacrificium* observed here on earth as it is in Heaven, the reason which the ancient Fathers had for their daily Sacrifice." (*S. Chrysost. in* 10 *Heb. . . . S. Aug. de Cic. Dic. lib.* 10, *cap.* 20.)

Until any are prepared, formally to condemn this language of Bishop Overall, we, the ordinary clergy of the present day, may, I think, rest under his, and, as I trust, "under the shadow of the wings" of One with Whom is abiding refuge.

This letter has swelled to an extent far beyond what I contemplated. For myself, as I said, the whole question lies within a very narrow compass: I never could imagine for a moment, that his judgment involved any doctrine. I thought it a first principle in law that it could not; but since other, and tender minds were disturbed, it seemed a duty to use the occasion offered, if I might, by God's mercy, be the means of giving rest to any who look on these decisions differently.

Having occupied so much space, I must reserve what I would say on Mr. Oakeley's case (if God will) to another week. I am, &c.

Christ Church. E. B. P.

(1) Bingham, 15, 4, 10.

(2) "In this same place," says S. Augustine, (Sermon 310,) "is a Table built unto God, and yet it is called the Table of Cyprian, not because Cyprian ever feasted there, but because he was immolated there, and because by his immolation he prepared for us this Table, not as himself thereon to feed or to be fed, but whereon Sacrifice should be offered to God, to Whom himself also was offered." And what that Sacrifice was, we may see in another passage hard by (Sermon 329), "A great Table (Prov. xxiii. 1) is that where the Feast is the Lord of the Table Himself. No man feedeth his guests with himself; this doth the Lord Christ, Himself bidding to the Feast, Himself the Meat and Drink."

(3) Stone Altar Case, edited from the Judge's Notes. By J. E. P. Robertson, D.C.L., Advocate, pp. 8, 9.

(4) Ibid. p. 61. (5) Ibid. p. 56. (6) Ibid. p. 8.

(7) Mr. Falkner's Affidavit, ibid. p. 15.

(8) Ibid. p. 16. (9) Ibid. pp. 17, 18.

(10) Ibid. p. 51. (11) Ibid. p. 54.

(12) Mr. Austin, Mr. Hope, and Dr. R. Phillimore, (published in the "English Churchman.")

(13) Mr. Badeley. (14) P. 61.

(15) Woolfrey v. Breeks. (16) Pp. 32, 56. (17) P. 22.

(18) See Heylyn, Pref. to Tract 81, pp. 20, 21.

(19) Pp. 27, 28, 56. (20) P. 27.

(21) Ap. Heylyn, pp. 107, 108.

(22) In Ps. 38, § 25.

(23) In Nicholl's Commentary on the C. P., additional notes, p. 46, quoted Tract 81, p. 70, 199, see other places, ibid.

As I have said of Confirmation, so I say of Orders and Marriage, if they were sacraments, they would be as much so to us as to the Romanists, whether we called them sacraments or not. And if we used the name ever so erroneously, indeed if we never used it at all, as the Scripture hath never used it, that could do us no harm, provided, under any name, we believe but the things which Christ hath taught, and do but the things which He hath commanded: for on this, and this alone, depends our acceptance and eternal salvation.—*Secker.*

Do not many millions in the world forego their present ease and pleasure, encounter difficulties, and venture upon dangers, and undergo most toilsome labors, in expectation of some finite temporal advantage of which they cannot have assurance? Do they not oft abstain from what they passionately love, only for fear of dangers which possibly might not ensue upon the satisfaction of their appetites? Do they not sow and plant and trade only in hopes of an increase? And should not then the hopes of infinite eternal happiness, and the dread of endless miseries, more powerfully engage us to obey God's precepts, and to resist all the temptations which flesh and blood suggests against them? *Whitby.*

Communications.

For the Churchman.

The Doctrine of Altar, Priest, and Sacrifice.

(*Concluded.*)

The Incarnation, by which the Word is made Flesh, is the primary act by which the infinite and incomprehensible is so brought under limitations and conditions as to be accessible by creatures. It was, so to speak, upon the *credit* of the future Incarnation that all counsel touching creation and its consequences was taken, and that creation became an outward fact, and that promises, and types, and shadows were given prefigurative of this wonderful outcoming from the hidden infinite. And the condition of there being a creation was, that it should be the theatre of the display of the righteousness, justice, holiness, love, mercy, goodness, and long-suffering of God. But the first step to this was by altar, priest, and sacrifice in the hand of a Mediator: for it contemplated creation as it is in itself, and in all its relations to the Creator. And how were these to be provided? The Word predestinated Flesh gives Himself to become all. Holding of the Infinite Father in the Godhead by eternal generation, He holds of creation by being generated Man and made Flesh. And His flesh; yea, our flesh in Him is the veil through which heaven is opened to us, and we are enabled to hold of the infinite and incomprehensible, and be filled with the feelings of God, and to look into that region, the extent of which we can no more see than we can see the extent of space by looking out into the open sky. For our holding of the infinite is not a mere consequence of Creation, but of the Incarnation; and this must be contemplated as from everlasting. Thereby God comes outward unto men, and man is taken within the veil by an everlasting Mediatorship. And this again stands in the administration of altar, priest and sacrifice unremittingly operative, because of its infinitude: for the Mediator is forever the High Priest over the house of God, and ever liveth to make intercession for the saved creation; to *go between*, as the word intercession means, to go in and out before God and the creation. And we must contemplate these things as in the infinite and unsearchable, where the Son is in the bosom of the Father, as well as in time and under creature limitations, or we cannot see them at all, except as transient, isolated acts, to be contemplated *historically*, (upon the pernicious principle of 'historical testimony' in place of living reality, 'in the demonstration of the Spirit and of power,') and not partaken of as present realities which eternity cannot diminish. So that the sacrifice in the Holy Eucharist is of necessity 'for the living and the dead,' as long as there are any 'dead in Christ,' and then the altar continues for the living 'world without end.'

And there is a sufficient reason for the eternal exhibition of altar, priest and sacrifice. It is the everlasting demonstration, (like the damnation of the reprobate,) of the essential difference between God and the creatures: the perpetual demonstration that God only is good; that the wages of sin is death; that no creature can be self-sustained or can sustain its fellow creature; and that, as the creatures began by His act, so they continue, not by just the same act, but by a process which can never cease to be supplementary to that act—by eating and drinking. And Scripture extends this principle to unembodied spirits, for in contrast it saith, 'Man did eat angels' food.' For as the first or natural man is a figure of the spiritual man; so does the made of sustaining the creature life in the body typify the mode of sustaining in us eternal life. The Tree of Life yields both meat and medicine; and the Water of Life is for the ends of life. (Ezek. xlvii. 12: Rev. xxii. 3.) The continuance of life being by feeding on our sin-offering, it shows the necessity of altar, priest and sacrifice forever. He is to man eternal life by being the Bread of Life; and bread is for current feeding; not once partaken of, and no more to be repeated: and Jesus Christ is the same yesterday, to-day, and forever. And as men do not become plants and animals by feeding on plants and animals; so by feeding on the bread of God they do not become God; but only live unto God. For no creature shall ever be permitted to think that it has life in itself continued without a process ever demonstrating that it is sustained by a stream from the fountain of life. The creature must ever be reminded that it is not God; must ever be made to negative the lie of Satan in the first temptation, and see and feel that it is nothing, the name of nothing, and can of itself do nothing. The vessel must not be as a bottle filled, and corked, and so cut off from the living stream: for the doctrine of the Holy Ghost is, that He ever *proceedeth* from the Father and the Son. The eternal exhibition of altar, priest and sacrifice is needful to the calling of sin to repentance; not in accusation, but for exalting the Saviour, and for filling the mouths of the saved with endless thanksgiving, which requires an altar service. The song of salvation ever is—'Thou hast redeemed us unto God, and washed us from our sins in thine own blood.' And He stands forever in the midst of the throne 'the Lamb slain from the foundation of the world.' All this is provided for in the perpetual altar service, shadowed forth under the types of the law, and therein constantly declared to be perpetual; which cannot be except in an unending fulfilment in the reality. If we abolish the 'perpetual' types of the law, we abolish that which they signify. But they assert eternity the fulfilment as fully as the seventh day asserts the eternity of the Sabbath of rest.

Altar, priest and sacrifice will also forever declare why sin and all evil have been permitted, at the same time that they exhibit the remedy in serves to define and forever establish, through *the experience of the creature*, certain essential distinctions between God and itself most needful to be known and forever made manifest: and doing this it is the occasion of bringing to light all His attributes of justice and mercy; which things we see in the light of 'the Lamb slain from the foundation of the world.' It also sets before us His way by Creation, Fall, and New Creation; which for ever demonstrates that something additional to mere creation is ever needful to the creatures. He by whom all things were made made them as the Lamb slain, in the capacity of Redeemer, and under the condition of redemption; and as the Lamb slain He stands forever in the throne, not only to open the book, but as 'the Lamb the Ruler'—(Isa. xvi. 1.)—the Lord of all. His very undertaking of creation is the devotion of Himself to be slain, and contemplates the Fall, and through it and death the New Creation. He lays out His whole work in altar, priest and sacrifice,—in 'the blood of the everlasting covenant,' (Heb. xiii. 20,) and He ever carries it forward by none but the same means. In His character as Creator we must contemplate all the aspects and relations into which He is afterwards brought with men; all He suffers for them and from them; all he achieves for them; every office He discharges towards them and God; not one of which can result from an *afterthought* for the rectifying of a mistake, as Arminianism would teach, nor from the fatalism of the Calvinists. He lays down His immutable plan at the outset, and from it He never varies; for with Him is 'neither variableness nor shadow of turning.' He undertakes in the fulness of altar, priest and sacrifice, and in the same fulness finishes His undertaking, and keeps the Creation redeemed and made new; for He is 'the same yesterday, to-day, and forever.' He is the One 'which is, and which was, and which is to come;' who said of Himself—'Before Abraham was I am.' And all that He is forever contributes, in the unseen infinite and in outward act, to every part of that mighty work which is forever one connected whole.

'The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet He had not made the earth, nor the fields, nor the highest parts of the dust of the world. When He prepared the heavens, I was there: when He set a compass upon the face of the depth: when He established the clouds above: when He strengthened the fountains of the deep: when He gave the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then was I by Him as one brought up with Him: and I was daily His delight, rejoicing always before Him; rejoicing in the habitable part of His earth; and my delights were with the sons of men.' And all this from inconceivable eternity backwards!

The Creator is the sin-offering to save the creation. He is the Priest to offer the sacrifice for it, and to wash away its sins, and to bless and keep it. He is the Mediator and Intercessor for it, procuring it all blessing from the unexplorable depths beneath, and from the inaccessible heights above, (Gen. xlix. 25,) ever coming forth from, declaring, and manifesting the Father. He is the Lawgiver to give the rule of life; the Judge to judge righteous judgment; the Advocate to plead; the King to rule in righteousness, and to rule *in consequence of His priesthood*; for He is a priest forever after the order of Melchisedec. For it is through suffering and death; through offering Himself on the cross for the sin of the world; through resurrection and the subsequent work of priesthood in saving men and making them *governable*; through the everlasting exercise of His priesthood that He attains the Name above every name, and the government of all things made new; and in priesthood with all its attributes and adjuncts must His dominion ever be exercised. And this shows that priesthood is essential to that government under which mercy rejoices against judgment. Government without priesthood can be fitting only for the damned; for it can show no mercy, because at best it is merely the naked execution of law against offenders; and unless in the hand of God cannot but oppress and cruelly treat those subdued under it. Hence that God may bless the nations of the earth, He provides 'a kingdom of priests' to rule them under the Great High Priest; and they are prepared for their work as He is prepared, through self-denial, self sacrifice and suffering; and thus qualified to rule for the God of mercy by the same means and the same anointing unto the kindom with Himself; and with Him shall they be kings and priests unto God, and shall reign on the redeemed earth forever. It is impossible for rulers not thus prepared to administer government as God would have it. Raw, crude, inexperienced, headstrong, selfish minds cannot glorify God in ruling over men: yet they may be used as scourges to an evil generation. Every priest who knows one jot of his office must know this more or less by his own experience;—must know that as he enters into the fellowship of the sufferings of his Master, he is, in just proportion, able to feel for others, and to rule them in love and mercy. And the thing is reciprocal. If the flock cannot realize priesthood in their pastors; if they cannot see the sufferings of Christ in the office of a priest (for the priest must suffer as well as the victim,) and the breakings of His heart over the rebellious for whom He shed His blood; and the yearning of His bowels over those who kick against the pricks, (and in priesthood only can these things be found,) all labor is in vain bestowed upon them. Without this the teaching of morality just makes Pharisees and hypocrites. The Lord said: 'He that heareth you heareth Me.' But if we hear Him we hear a priest, which no one can do who denies priesthood. And since by priesthood God speaks to men, He has made man with a *passive* priestly character and capacity in order that men may be capable of hearing a priest. If there were nothing in the passive iron answering to the loadstone, how could it be drawn by it? Is not the ear prepared for hearing before the voice is spoken to it? And here we have one of the universal forms of nature, the active and the passive in one, that is, in each agent, so that he who can do can also suffer. And we find the archetype, cause, and origin thereof in the Godhead, and see it in the Lamb slain from the foundation of the world.

See then what fearful suicide men do perpetrate on themselves who harden their hearts against, and blaspheme priesthood! If the *suffering* priest addresses them, and they hear him, must not the response be in suffering also? And what causes the suffering in the *active* priest? Love. God is Love; therefore the Lamb is slain to save the objects of it. And where there is the mutual suffering of love, and of gratitude for it (for gratitude is a modification of suffering) can there be on the one side cruelty and oppression, and on the other self-sufficiency, resistance, contempt, and rejection? It is an undeniable truth, that wherever priesthood is rejected, civil and religious anarchy and confusion and violence more or less prevail. How comes it that men 'despise dominion and speak evil of dignities,' and sit in judgment on their nominal superiors, and know no bond of union but self-interest, and faction, and fleshly excitement, and voluntary self-will? It is because altar, priest and sacrifice are lost sight of. We are not 'a whole burnt-offering' because we have not been 'put to death in the flesh.' We have not been slain by priesthood: and nothing is laid on the altar of God till after its own life is poured out. Why did Phineas earn the reward of an everlasting priesthood? Because he girded on his sword and slew the rebellious. And if we are not slain by the sword of the Spirit wielded by priesthood;—if our own life is not poured out at the foot of the altar in contrition and confession and the denial of self, our oblations are vain; our incense is abomination; we are still in our sins. It is the passive form of the priestly heart that is teachable, and 'learns obedience,' and can sit still and hear, and can bear the word of authority, and be builded into a body, and be ruled over by headship. But if this order of God is perverted, and men, puffed up in the flesh, assume altogether the active form, and lift up the devil's standard of 'private judgment' and *extemporaneous doctrine*, and all turn preachers and teachers to all, and nobody hears but as a judge, and every body holds himself responsible to every body at large but to no one in particular; then have we a Babylon to which the original confusion of tongues was but a lisping, hesitating beginner.

We are enabled to arrive at the demonstration of a fundamental and universal principle in the Divine Economy, which is this: That as by Divine constitution (I do not use the word in the sense of *creation*) priesthood, altar and sacrifice are forever essential to the kind of government God ordains for salvation and blessing; and as government branches out into many and minute ramifications, into families and pairs, man is essentially a priest. Not by creation; for by that he is merely an empty vessel; but by constitution and endowment afterwards. He is creaed *for* this end, and has all passive capacities adapted to what he is to become by constitution and endowment, when these capacities are filled with the life and power of God, and anointed with the Holy Ghost for action, and man is *authorized* what to do. Our Lord, as the Second Man, is priest by constitution and anointing over the whole human race; and the way to it was by taking our nature upon Him and becoming very Man. This shows that human nature was, by creation, prepared for priesthood, as that only by and through which love and mercy and salvation can come from God to man. But no priesthood was *manifested* before the Fall, because no necessity for it could be manifested without the creature being cast into a condition of ruin and helplessness, out of which deliverance comes by suffering—by priesthood, altar and sacrifice, which forever testify of salvation through suffering. But as salvation cannot be without these; and also as it cannot be without government, and government comes and is established and administered by altar, priest, sacrifice and suffering; the function, the Holy Function of Government sets forth of necessity a form of self-renunciation, of sacrifice, and of suffering; because it is a voluntary going out of self for the helpless; a caring for, doing good to, bearing the burden of, and sustaining and shielding others at the expense of self indulgence. What was the experience of Moses in bearing the burden of all the people? What did our Lord divest Himself of and undergo before, as the Royal Priest, He could assume all power in heaven and earth? The name given to Him and His Bride, of a Royal Priesthood, demonstrates that government, in the Divine purpose, is solely a priestly function, and has its foundation in altar, priest, sacrifice, and suffering. And what is the meaning of 'family altar,' and the saying that 'every man is priest in his own house,' if this doctrine be not the truth? And what care, and painstaking love, and denial of self are shown in the family in providing for, governing, and saving the members of it? This will be the more apparent when we consider that God has instituted government and rule exclusively for the benefit of the ruled. His care for rulers is an after consideration, and subordinate to the primary object, and *His* burden, not the people's, as He rules rulers, standing towards them as they stand towards the people; bearing their burden, and through them the burden of all the people. And how then can there but be all fleshly ambition, and lust of power to gratify pride and covetousness, and crooked crafty dishonest policy, and deceit and treachery and spoiling and violence; and all discontent, and rebelliousness, and disappointment of hoped for good among men, when they are ignorant of the merciful provision of God in altar, priest and sacrifice, and seek to conduct human affairs without recognizing them at all? And how sadly inefficient do we actually see rule and government when both rulers and subjects are not a whole burnt-offering lying on God's altar, on which the holy fire forever burns, and the coal from which can purge away sin? (Isa. vi.) Nay, more. All true conquest comes by priesthood, all manner of casting down of evil, even to the damnation of the wicked; and we see this in the archetype of our Lord overcoming the devil through death. The Cross is His banner of warfare, and on it He was offered up for sin: and it is the right consideration of this which induces any one to surrender up to Him, and come under His holy government. The preaching of the Cross is just preaching altar, priest and sacrifice, with the holy government of love and mercy which is laid upon His shoulder for the saving of the nations when His kingdom shall be *revealed*. Government by brute force is not God's way, and in itself can have no tendency *to produce* blessing and peace. It is armed with no powers but for restraint and destruction, and can have none for deliverance from sin, and for reformation and producing obedience. That is the fruit of love, and not of restraint and stripes; for it is love that keepeth the commandment, and walketh in obedience. Government of mere restraint and coercion is suited to none but the heirs of perdition. A man, moreover, invested with power irresistible, but destitute of the heart of priesthood, could not but be a devouring monster—a fitting agent for him whose name is The Destroyer.

And furthermore, priesthood has an aspect towards the inferior creation, towards man's in-

heritance, which was cursed for the sin of man. By priesthood must the curse be removed, for by it only comes blessing. And the labor and care of the husbandman is a priestly labor and care: for man is God's priest, and both husbandman and shepherd are set up forever in the Man Christ Jesus, the Head and Fountain of priesthood. It is priestly culture which produces in man the blessed fruits of the Spirit; and it is a similar work which elicits from the earth the fruits God ordains it to yield to the hand of man for his good.

The application of the doctrine of altar, priest and sacrifice to the present and past condition of Christendom, may serve to throw much light on the cause of the evils that afflict it. The cause may be ranked under the two heads of adding to and taking from the word and gifts of God to His Church. Men have set these aside more or less, and been destitute of them, or perverted them, and set up inventions of their own instead of them. We have forsaken Him the fountain of living waters, and have hewed to ourselves broken cisterns that can hold no water: and a consciousness of this is, in various ways, beginning to manifest itself in the Church in different parts in a language not to be doubted: while yet many, very many, cleave to the delusion that the Bible, and nothing but the Bible 'without note or comment,' is all sufficient for each person; and which each person is fully competent to pervert 'to his own destruction' in his own way. A careful examination will show the general condition of *Protestants* to be quite as evil as that of the *Romanists*, and I think more so; for the Romanists, whatever they may have done, are not guilty of the sin of casting God's altar out of the Church, though they may have contributed to defile and break it down.

The partial good that has ever been in the Church is to be attributed to the fact that, as God's way cannot be *lost*, altar, prtest and sacrifice have ever uninterruptedly been before Him from everlasting, and can never be otherwise; and that as the Church is one with her Head, He is one with her in all her desolations, and does not forsake her, and has from the first kept in her both the fact and the acknowledgment of altar, priest and sacrifice: which things have been in her as the ten righteous had been in Sodom. For notwithstanding all our divisions, and all '*our little Zions*,' we must still look upon Christendom as one in God's purpose and ever one before Him, and that the sin of every part attaches to the whole. God has continually done us good in spite of our ignorance of and contradiction against His right ways. No good can come but by altar, priest and sacrifice. And as they lie at the basis and foundation of human society, as may be seen from the family of Adam immediately after the fall, a measure of good will ever result from its operation, unless it becomes quite devil-possessed, as appears almost to have been at one time the condition of France.

Since during the present Dispensation the tares and the wheat are allowed to grow together, and therefore under it the promises cannot be fulfilled nor the kingdom manifested: and since in comparison of 'the glory that shall be revealed' hereafter, this dispensation is exceedingly evil, seeing that 'if in this life only we have hope we are of all men the most miserable;' it follows (and the entire experience of Christendom from the first fully justifies the conclusion) that 'the consummation of this age' and the bringing in of the kingdom are, in themselves, objects most desirable to God and man. For surely neither can 'the Lord take pleasure in His people' nor they in Him, while their condition continues as it is, 'wounds and bruises and putrifying sores.' It therefore becomes us all to pray—Thy kingdom come, with a knowledge and a desire commensurate with the thing prayed for, and far exceeding our former knowledge and desire. For who is competent to grapple with and to put down the evils that afflict Christendom, but God Almighty with His arm made bare? In our Burial Service we pray [this is written in Canada] that God will shortly accomplish the number of His Elect and hasten His kingdom: and the answer to this can be nothing short of bringing forth in resurrection glory those 'heirs of God and joint-heirs with Christ,' for whose manifestation the groaning creation waits (Rom. viii.) and who are to be His instruments to the end of fulfilling the promises contained in altar, priest and sacrifice from the foundation of the world. I wish not here to expatiate on the fearful evils that oppress and darken every corner of Christendom. Let the reader use the light of God which may be in him, and ask for more, that he may foresee the evil and avoid it. But seeing these things in the light of His altar, and knowing the remedy to lie in the rebuilding of that which is broken down, and in the setting of it up in the unity and perfection of Christ's body, the greater part of which awaits 'the *first* resurrection,' I have the faith to say—'Come, Lord Jesus; come quickly!'

Glory be to the Father, and to the Son,
And to the Holy Ghost:
As it was in the beginning, is now, and ever shall be,
World without end. Amen.

Sept. 4, 1845. CATHOLICUS.

For the Churchman.

Mr. Editor,—Next week will furnish two of the days on which our late Convention has requested special prayer for our afflicted diocese—the Feasts of St. Simon and St. Jude the Apostles, and of All Saints; and well adapted are the Collects for those days to the holy purposes of such prayer. The contemplation of the Church as the Church of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Head Corner-Stone, must suggest to the reasonable mind serious reflection on the principles and spirit with which our connection with the Church should be maintained, our efforts in its behalf directed, and our prayers for it offered. That it may be so guided and governed as to be kept ever in a state of meetness for this character, and to fulfil the high and holy ends of its establishment as such, is the greatest blessing that we can ask for it. Remembering, however, that God is pleased to act by human means, its members must bear in mind their duty to be joined together in unity of spirit, eschewing discord, dissention, and strife, and all malice, hatred, and wrong, by the doctrine of the apostles and prophets; that is, by that holy faith and teaching of the Gospel which only furnish the principles, and dictate the spirit, under the whose influence we should—if we would have them accepted and blessed of God—offer our prayers for the Church, and devote our efforts to her cause. Thus may we humbly hope to be made an holy temple acceptable unto God, blessed here with the indwelling of His Spirit, and raised hereafter to His Jerusalem above.

Thus too will we be prepared to contemplate the Church in its exalted character as the elect of God, knit together in one communion and fellowship in the mystical body of His Son Christ our Lord. *This* is the Church for which, and especially our branch of it, we are to pray. Pray we then—and to our prayers add what God's providence and grace enable us of *effort*—that we and all its members may follow His blessed saints in all virtuous and godly living. Then will we show ourselves honest and sincere in our profession of attachment and devotion to the Church; and may humbly hope for God's rich blessings upon it; and that we its members may come to those unspeakable joys which He has prepared for those who unfeignedly love Him, through Jesus Christ our Lord. FAITH.

For the Churchman.

Tracts for the Seasons.

NO. XL.

It appearing from the word of God that the salvation wrought by Jesus Christ for His faithful people is appointed to be sought through means and conditions required of them, and that these are provided, and to be applied, in the Church which He has established in the world, it becomes a matter of sacred interest and bounden obligation for the Christian to inquire how he may be warranted in cherishing the humble hope of being in that Church, and thus in the appointed way of enjoying the grace, mercy, and truth here, and everlasting happiness hereafter, which are the promised blessings of the evangelical covenant. Where, *now* and *here*, is that Holy Catholic Church of Christ to be found?

In the first planting of that Church the Apostles and their companions and successors, the Bishops, were the principal agents. By the divine blessing on their holy labors inroads were made on the domains of paganism, and multitudes of the disciples of the law of Moses became obedient to the Gospel.

Contiguity of residence, and frequent and extensive personal intercourse, naturally prepared peculiar facilities for gaining converts among the inhabitants of the principal cities. Here, therefore, as a general rule, the first Churches were formed. The development of *their* organization is, of course, a good guide to the will of Christ in this matter, and to ascertaining the principles and system which the apostles, led, agreeably to divine promise, by the Holy Ghost, adopted in bringing men under the instruction and guidance, and making them par takers of the exalted blessings, of that Catholic Church to which the promises were made.

Each particular Church thus gathered was placed by the Apostle who founded it—if it had one of the Apostles for its founder—under a Bishop, or one ordained to the apostolic rank in the ministry, who was to ordain Presbyters and Deacons to share the pastoral charge with and under him. As the work of conversion continued, and new congregations were formed, the Presbyters and Deacons who aided the Bishop were increased in number; the principle, however, still remaining, of his being the chief and they the assistant pastors. The collegiate system was long maintained, pastoral offices being extended to the members and congregations of the Church, when not by the Bishop in person, by the clergy promiscuously under the ordering and supervision of the Bishop. On this was afterwards engrafted something nearer to our parochial system; particular pastors being assigned by the Bishop to particular congregations.

For a long time the erection of churches was at the common cost of all the Bishop's flock, and the support of the clergy derived from a treasury gathered in common from the whole, usually at the eucharistic offerings. In process of time the erection and endowment of particular churches began to be effected by private liberality. In this case the person so erecting and endowing had often given him the privilege of nominating to the Bishop a pastor for appointment by the latter over that particular portion of his flock, with the right of transferring or bequeathing the privilege. This was the origin of the system of ecclesiastical *patronage*, in its various developments, whether lodged in individuals, corporations, or the body of the congregation. Never, however, except as the result of assumption, or of compromise with worldly feelings, principles, and policy, was there a sacrifice of the primitive Catholic principle that the Bishop was the people's chief pastor in his diocese, the Presbyters and Deacons acting by his appointment under him as his assistants.

Like remarks apply also to the state and progress of things in Churches not originally founded by Apostles. These were of two classes—the first embracing the cases in which Bishops, other than the Apostles, commenced the work of conversion; and the second those in which this was the result of the divine blessing on the labors of ministers of subordinate grades, or on the godly conversation and holy lives of lay members of the Church. In the first of these classes the new converts became a Church under the Bishop through whose ministry they had been converted; and in the second, Bishops were early sent for the organization and care of regular Churches.

Each Church, usually comprising a chief city and territory contiguous to it, being thus under a Bishop, was the sphere of his exclusive jurisdiction. No other Episcopal rights being acknowledged therein, and no other ecclesiastical allegiance allowed to its clergy and laity. All attempts at the violation of this principle were regarded as schismatical and unchristian.

As long as recourse could be had to apostolical authority, that was consulted and followed in the assignment to Bishops of their respective spheres of jurisdiction and pastoral ministration. Afterwards, no very specific rule appears to have been generally adopted. The principle usually followed in early times seems to have been that the choice of a Bishop for a diocese should be jointly that of the diocese concerned and the neighboring Bishops. Qualifications of this rule, and changes in it, subsequently resulted from the change in ecclesiastical polity which introduced metropolitical and patriarchal distinctions among Bishops; and from concessions to the civil power, when that became Christian. But throughout all these, and other changes in the manner of appointing to sees, the primitive Catholic principle continued for ages to be held sacred, that when one is appointed, according to the existing laws or usages of the portion of the Church concerned, to the charge of a diocese, and duly invested, by consecration in the apostolic line, with the spiritual character, prerogatives, and responsibilities of the Episcopate, he is thereby authorized to exercise these only within his proper diocese; and that they can there be exercised by none other, without his consent.

For the territorial limits of dioceses, reference appears to have been had, from the earliest times, to civil divisions and boundaries, and these generally adopted; and as dioceses increased in number, and many valuable purposes of unity, polity, and discipline required a confederation or association of them, the principle obtained that those of a particular nation should, for these purposes, be regarded as the Church of that nation, under such conventional organization as secured, to mutual satisfaction, both the respective diocesan rights and interests, and the good order and welfare of the whole; each such national Church being considered independent of every other.

Such is an outline, believed to possess strict historical accuracy, of the principles and action usually incorporated into the earliest developments of the establishment, organization, and polity of the Catholic Church. Unimportant variations, not touching principle, may perhaps be discovered; but they have no necessary bearing on the present subject; nor does this require any notice here of the serious inroads on this Catholic order which became the consequence of civil interference with ecclesiastical matters, and of the monstrous assumptions of the papacy.

We are now prepared to advance an important step in the inquiry where, at *this time*, and in *this country*, we are to find the legitimate national branch of that Holy Catholic Church in which the privileges and blessings of the evangelical covenant are appointed to be found.

The blessed work of conversion to the Christian faith reached the Island of Britain at a very early period, probably in the apostolic age, perhaps through the personal ministry of St. Paul. The process of ecclesiastical organization above noticed placed the Christians here under their proper Bishops, and the British Church soon ranked among the best portions of the Redeemer's kingdom upon earth. In time, however, its fair heritage was again overrun by paganism. Then this branch of the Lord's planting, having become a comparatively little and feeble one, found shelter in a secluded portion of the Island. In *Wales*, the remainder of this flock, under its proper Bishops and other pastors, kept alive the light of Catholic truth, and the perpetual offering of Catholic devotion. In the course of Divine Providence, Christianity again began to illumine the parts of Britain in which it had given way to heathen darkness. By this time the Bishop of Rome, under the deteriorating influence of departure from the primitive principle of the equality of Bishops, in connection with the pride of the natural heart, and the temptations which the seat of empire presented to ambitious views, and to the introduction into the Church of political principles, designs, and arts, had attained to a dangerous degree of that power over Christendom which has since brought such disgrace upon the Christian profession. The restoration of the Church to those parts of Britain which had relapsed into heathenism, was undertaken by the Roman Prelate. And it was a godly enterprise worthy of him as a Christian Bishop. Under the influences, however, just adverted to, he failed to pursue it in a godly manner. On those sound Catholic principles which the Church derived from Christ and His Apostles, his object should have been to seek out in their retreat, and put forward and encourage, as its proper rulers and pastors, the little band of Bishops who ministered to the feeble remainder of the Church which first reared the Cross in Britain. These, however, he entirely overlooked, and bent his efforts to the establishment in Britain of his own—a foreign and therefore an uncatholic—jurisdiction. In *his* name, and by men of *his* appointment, Episcopal claims were put forth, and Episcopal authority exercised, in violation of Canons which the Catholic Church had ever held as of authority, and as binding. For a while the legitimate and only rightful Bishops of the British Church resolutely rebuked and resisted the efforts made by the intruding Bishops to bring them under allegiance to him of Rome. In time, however, by processes not now necessary to be detailed, they were overpowered, and their Church merged in the establishment that the pope had set up in England, which thus [illegible] became by self-intrusion the national Church, indeed shorn of the independence which, of divine right, and by primitive Catholic usage and law, was hers. Then the whole body of British Christians was brought under the Roman yoke, whose weight and pressure increased as Christendom sank lower and still lower in slavery to the papacy, and that centre of abominations emitted its constantly widening and deepening streams of corruption and impurity.

This subjection of the British Church, however, to foreign tyranny was not borne without protest. History clearly shows that that Church always felt that her connection with Rome involved her in a vassalage as contrary to the spirit of the Gospel, as to established Catholic principles and rules; and that she never ceased to protest against it; although it was long before she had opportunity and power to shake off the galling chain. Yet still, though oppressed and degraded, and sadly changed from what she had been, she remained the British Church. By the blessing of the Divine Head over all things to the Church, the word of God, and the ministry of God, received from Christ, and handed down to her, were preserved for her transmission to future ages.

Providential circumstances favoring, the British Church at length threw off the yoke of the foreign oppressor, and stood forth in the liberty wherewith Christ had made her free, and which holy Catholic councils had guaranteed to all parts of Christendom.

Having for a while gone on in the much needed work of religious reformation, for which the above mentioned act of justice and of right was essential, two organized bodies of opponents arose within her own borders, essentially and widely differing from each other, but each, in its way, at war with the purity and integrity of the truth as it is in Jesus: one averring that the work of reformation had gone too far; the other that it had not gone far enough—one pleading for continued allegiance to the Roman pontiff; the other cringing to the despotism of private judgment, lust of change, lawless liberty, and multiplied searchings and strivings for influence and power. The former, for its organization, was provided by all-absorbing papal interference with Bishops who had warrant neither in Holy Scripture, nor ancient canons, nor established Catholic principle, for aught of right of jurisdiction or ministry within the bounds of Britain. The other was held together by a polity, if so it may be called, in utter disregard of that Episcopal regimen which Christ and His apostles left to the Church for its perpetual benefit, and abandoned the divinely appointed mode of preserving the Christian ministry. This is the origin of the papal schism, and of the operations which gave birth to the legion of Protestant schisms, that now entrench themselves within the bounds which, of divine right, belong to the ancient Church of Christ that is in Britain; which, there established by God's right hand and His holy arm, in an early day of the Gospel's reign on earth, has been kept by the same power, through much of oppression's cloud and corruption's taint, and enabled at last to come out and be separate from the tyrant's grasp, and to break the anti-Christian chains which bound it to error and pollution.

Thus restored, this Catholic and apostolic Church extended its borders to the portion of the British Empire that lay on this continent, and formed the goodly heritage which, in the course of Divine Providence, became these United States. This offset of the British Church, therefore, constituted the true branch here of the Church Catholic, distinguished alike from the adherents to a foreign prelacy, and from those who had cast off the apostolic succession, and formed organizations which neither Holy Scripture nor ancient authors will justify our considering as of the Church of Christ.

This Colonial branch of the British Church became, agreeably to the rules of that Church, a part of the pastoral charge of the Bishop of London; in other words, an extension of his diocese. He alone, therefore, on the Catholic principles above referred to, had here the right of ecclesiastical jurisdiction. The assertion or exercise of any other would, of course, be schismatical and unlawful, until a change was regularly and orderly made.

On this principle, connected with those of the necessity of the Episcopacy to the Christian Church, and that a regularly established national branch of the Catholic Church, is that only in which the Christians of that nation can rightly enjoy their privileges, and discharge their duties, as members of the mystical body of Christ, we can have little difficulty in determining where, during our connection with the British Empire, was to be found, in these parts, THE AMERICAN BRANCH OF THE CATHOLIC CHURCH.

Among the many events in the history of that Church which mark alike its need of the guidance, protection, and care of its Divine Head, and the gracious extending of these evidences of His never-failing truth, was the severance of this country from that of which it had been a part. It left ministers and members of the Catholic Church with no one among them possessed of those apostolic functions which were necessary to their scriptural organization, to their enjoyment in their fulness of evangelical privileges, and to their transmitting a Christian Church to their posterity. Another peculiarity of this trying position was, that those thus situated were divided among themselves into many distinct national sovereignties, each, on Catholic principles, could it get the apostolic office, competent to the modelling of its own ecclesiastical polity in matters not essential to the being of the Church; and yet all of them much diminished and enfeebled by the long war through which they had just passed, and some of them with hardly a name to live; while all were grievously oppressed with the multiplied evils and perplexities inseparable from protracted civil dissention. But few, feeble, tried, disheartened as they were, here were ministers and members of the Catholic Church, good and true. Here was a portion of the branch of that Church which, in favored Britain, had so long and largely experienced the merciful protection, care, and blessing of Him Who is Head over all things to the Church. HE was now its Refuge and Strength, a very present Help in trouble.

But I have not yet spoken of all the cause there was for the overruling influences of God's power and grace. There are times which so try men's souls that even the wise and prudent will fail to see the right, the strong be timid, and the courageous quail. Even faith will lose its wonted efficiency, and devotion itself be drawn off from unwavering trust and confidence. This day of trial and darkness to the American Church tempted to doubts which subsequent events proved to be unfounded, and suggested expedients which, sanctioned by neither Scripture nor Catholic teaching and precedent, should never have found a lodgement in Christian minds. It was proposed to organize the clergy and members of the Church on principles which Paul, were he on earth, and his holy associates, and their faithful successors, in the care of Christ's Church, could not—all legitimate sources whence we can draw a knowledge of their principles and practice evince that they could not—sanction and approve. It was proposed to have among us a religious organization, which, shutting out the apostolic succession, would have been severed from the Holy Catholic Church.

But while this project was in contemplation, other principles and views were operating in another quarter. In a section of our country where the principles of English dissent and schism had established their reign, and moulded the religious and moral character of the people, creating and fostering against the British Church a prejudice and bigotry and hatred and persecution, of which the present age can hardly form an adequate conception, light had dawned upon the mind of here and there and there a distinguished subject of this delusion. Hence there had been a growing influence of truth, until, at the period now particularly in view, there was a body of Catholic Christians, small indeed in number, but true in heart, and zealous and determined in purpose, who valued because they knew the Church, and desired, because they duly appreciated, the blessings of the apostolical succession. These good men, ministers and people, constituted what there was of *the Church of God in Connecticut*. As soon as our severance from the mother-country was certain, and the cessation of hostilities had rendered a voyage thither safe, their first thought was for the Church. This they knew they could not have preserved among them without the Episcopacy. Zeal and true love and heart-felt devotion and earnest faith like not delays. Delay therefore did not suit the principles, feelings, and views, of the brethren of Connecticut. They conferred not with flesh and blood. They waited not the nice balancing of probabilities, or the making sure of the *easy* attainment of a good and holy object, connected with the privileges and hopes of the Gospel, which, for Jesus' sake, and for their souls' sake, they deemed of infinitely paramount claim on their thought and care, their labor and their prayers. They determined on having at once the divinely constituted head without which no Church can be complete. Their clergy assembled, and in the fear of God, and with pure motives directed to His glory, the spiritual and eternal good of their flocks, and the permanent establishment in their commonwealth of the Church of the Living God, they chose a wise and good man, who had proved his pastoral ability and faithfulness, to visit the Mother-Church for investiture with the apostolic office. Thither he repaired. The Mother-*Church*, as such, there is every reason to believe, was willing and ready to extend the Christian boon. Her Bishops and distinguished clergy failed not to see and feel that the enterprise was one which it well behoved her to crown with success. But there was a let. The civil power had right of interference. King and counsellors and parliament must be consulted. And while doubts and difficulties hence arising were cautiously canvassed, and time was taken to scan the amount of civil responsibility aud detriment which imagination conjured up, Providence gave another direction to this holy agency. There was a Church of Christ in Scotland. Depressed, persecuted, at times sorely afflicted, and overridden by a politically established schism, it still existed, and under a pure Episcopacy, and a faithful clergy, and in constant use of a Catholic and evangelical liturgy, it remained true to Catholic principles, and held firm the candlestick which Christ had committed to its trust. Thither, discouraged by the delays to which its civil connections compelled the Church of England, the American envoy directed his attention for the accomplishment of his high and holy mission. Here the Bishops were left to act, as their primitive predecessors did, untrammelled by other considerations than those which knew only Christ and the Church. Satisfied that the cause was good, the man a right and fitting one, and the course unquestionably that of duty, they rejoiced in the opportunity of performing so high a Christian act, and soon sent on his homeward voyage the first successor of the Apostles who ever came, with right of jurisdiction, to these our shores. And when, in all time to come, it is asked who was truly the father of our Church; who ventured most and sacrificed most to establish it; who, for the accomplishment of this end, most eminently cast aside all worldly fear and doubts and schemes and policy, and in the simple faith and trust of a child of God, left consequences with *Him*, and went straight forward to do his brethren's bidding, and secure for them a true Christian Church; be never the name of SEABURY erased from deep inscription on memory's tablet. For the grace of God which guided and sustained him, be we ever thankful. For the rich blessings of which he was thus the honored instrument let us never forget our resulting obligations and responsibilities. And when our children, and our children's children ask who first stretched out the hand to the relief and help of our Church in its early desolation, let them see broadly written on our records the name of THE CHURCH OF GOD WHICH IS IN SCOTLAND.

The brethren of Connecticut, it thus appears, acted upon the primitive Catholic principle that without a Bishop they could do nothing as a Church. The present occasion calls not for a contrast with this of the principle, elsewhere adopted among us, of assuming the form of Churches, and a confederation of Churches, and thus enacting canons, taking order for a liturgy, and establishing discipline, without that office in the having of which, as good old Hooker interprets, with adoption, an adage held true in ancient times, consists the outward being of a Church. It were wrong to speak disrespectfully of the great and good men who gave to *this* plan their sanction and co-operation. But of the *other* it must be said, that its soundness, its scriptural propriety, its Catholic consistency, and the true Christian faith and trust which it evinced, are worthy of all honor. Honor, then, and all good Christian feeling be ever cherished, for that first Church of Christ organized in our land. And pray we that our gracious Lord will ever preserve to it in their integrity, and ever crown with the blessing of large increase of influence, the genuine Christian principles in which it had its origin.

To the Great Omniscient only can it be fully known how far the success of this holy enterprise had effect—it doubtless was not without much—in both this country and England, in securing the success of the means through which, at length, the English Church gave Bishops to other portions of our land. These having been obtained, the several dioceses formed the confederation known as the Protestant Episcopal Church in the United States of America. This Church, therefore, it follows from the course of argument above adopted, founded on Scripture, and on great principles essential to sound evangelical Catholicity, must be regarded as THE AMERICAN BRANCH OF THE CATHOLIC CHURCH.

It may be well to say a word respecting religious bodies which may put in counter-claims to this distinction, or at least claims to a right to share it.

The view given in the last Tract respecting the doctrine of our standards on the subject of the Church, will suggest a sufficient reason for not deeming it necessary to notice in this connection religious communities organized without the Episcopacy, even though having its form and name. A difficulty arises in some minds from two other sources. The first is the excellent body of Christians known among us as the Moravians, or the Episcopal Church of the United Brethren; and the second comprises the adherents to the Church of Rome.

With regard to the first, it is but right to say, that the genuineness of their Episcopacy is by no means a settled question. But if it were settled favorably to them, their organization in this country is in severance from the Church of Christ here regularly established, according to the scriptural and Catholic principles which have now been illustrated. It is well known that for many centuries after the establishment of Christianity, schism rarely consisted in the casting off of the Episcopacy. So universally was the principle admitted, *Ecclesia est in episcopo*, or, as Hooker renders it, *The outward being of a Church consists in the having of a Bishop*, that no body of men professing to be Christians would venture on a separate organization unless it embraced one or more of the Episcopal order. It was the setting up of an Episcopate within another Bishop's legitimate jurisdiction, which then usually constituted schism. By this rule we must judge of the introduction in this country of the branch of the Episcopacy, if it is one, now noticed. Although the Bishops, Elders, Deacons, and lay members of that communion sustain these respective relations to the Catholic Church; we must consider their *organization* as in severance from that Church, and inconsistent with its principles.

Similar remarks apply to those communities among us which hold allegiance to the Bishop of Rome. Their Bishops are intruders into the spheres of that spiritual jurisdiction, and right of pastoral ministration, which, on scriptural and catholic principles, are regularly provided in this country, and to which therefore it is the duty of American Christians to conform. Judged by canons which themselves profess to have in reverence and own as binding, Romish Bishops have in this country no right to exercise the functions of their office.

A difficulty has been suggested respecting those parts of our country which formerly, under other civil allegiance, had the papal communion established among them. What of the Bishops who were then and there regularly invested with jurisdiction? On sound Catholic principles, they should, on changing their civil, change also their ecclesiastical relations, and conform to the branch of the Catholic Church established in the nation which they joined.

But stronger ground may be taken respecting the Church of Rome. Heretical in doctrine and idolatrous in practice, she curses all who do not conform to her heresies and idolatries, thereby most stringently binding all who commune with her to profess such conformity; while by her denial to the laity of the Lord's Supper, which consists of two parts, the bread and the wine, the body and the blood, and is destroyed by the lack of either, she places herself, as she does also by her heresies and idolatries, in a state of schism from the Catholic unity which the Apostles established. Hence it follows that communion with her necessarily involves sin; and therefore she has nowhere any right to bring Christians under her jurisdiction. The Holy Catholic Church has everywhere a right, in conformity with her own principles of order and unity, to provide a refuge—and if in her power it is her duty so to do—for those Christians who may unhappily have been brought under Rome's idolatrous, heretical, and schismatical influences. Surely the papal communion can offer no legitimate claim to being the American Branch of the Catholic Church. B. T. O.

For the Churchman.

Mr. Editor,—In these days of *espionage*, when no man is secure against the artifice and intrigues of another, and what is spoken in the secret chamber may speedily be published on the housetop and blazoned forth to the world, it becomes a matter of common prudence that we should all of us be, as much as possible, on our guard, whom we receive into our dwellings or take into our employ.

I am credibly informed that Bishop Chase demurs generally against Roman Catholic servants being received into Protestant families, as highly dangerous, when Papacy is everywhere so rife throughout the land! I base my objection, however, upon a stronger principle, namely, our duty, as Churchmen, to prefer in every way the members of our own communion to those of any other.

With this object in view, permit me to direct the attention of your subscribers to an institution worthy of their support and patronage—the "BRITISH PROTECTIVE EMIGRANT SOCIETY." Its office is at No. 14 Pine street, and open throughout the week, from 10 A. M. till P. M. There Domestics and servants of every capacity may be obtained, who are members of the Church of England, and have brought with them satisfactory recommendations. The officers are respectable, intelligent men, who may be safely consulted; and a subscription of $3 *per annum* not only entitles to a membership of the Society, but a supply of servants as often as needed. I am, Mr. Editor,

PATERFAMILIAS.

The Churchman.

New York: Saturday, October 25, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

In our report of the proceedings of the late Convention there was an omission which we regretted. Of course in a report of that nature there were many omissions which were made designedly and for the sake of brevity; but that to which we refer was undesigned and removed an important link in the chain. We refer to the speech of Mr. Spencer on Dr. Wainwright's preamble and resolution. After the debate on this was nearly exhausted, Mr. Spencer called for the reading of the resolutions which had been before under discussion and had been introduced by gentlemen of the minority, and also for the resolution of the Minority Report, and he then went into a minute comparison of these with the preamble of Dr. Wainwright's resolution with a view to show that they were all substantially the same. One and the same object, he argued, was common to them all; *viz.* to act on the Bishop and induce him to resign. Dr. Wainwright's preamble he spoke of as a piece of "mosaic," the parts of which were taken from others that preceded it. It was less direct (in asmuch as it was ostensibly pointed at the General Convention) but not less real in its aim at the Bishop. It was more polished but not therefore the less likely to deal a fatal blow. Dr. Wainwright, as is stated in our report, disclaimed this intention, and very handsomely expressed the hope that all who took this view of his Preamble and Resolution would vote against them.

We have mentioned this circumstance not only because it supplies a gap in the debate, but because it shows what was the dividing line between the two parties in the Convention. The one party sought to sustain the Bishop in the position in which the Court had placed him, and to shield him from all synodical action which might add to its affliction or embarrassment; while the other party aimed from first to last, and by a succession of movements all tending to the same point, to effect a severance between the Bishop and his diocese by means of a declaration on the part of Convention that he could not resume his functions with any prospect of usefulness to the Church. The motion that the Diocese was vacant, in such a sense that another Bishop might be elected, was too wild to find many supporters; and hence the constant aim of the Low Church party, was to act on the Bishop by such an expression of opinion as might constrain him to tender a resignation.

It is remarkable that, with this object in view, not one of the resolutions supported by the Low Church party affirmed Bishop Onderdonk's guilt. Such a resolution, if it could have been carried, would have been the most effective step which the Convention could have taken towards bringing about a severance of the connexion between the Bishop and the Diocese. But the Low Churchmen saw plainly that in an attempt to carry such a resolution they would not stand the least chance of success. In fact they carefully avoided this issue and tried their strength on one widely different and far more favorable to their cause. They sought to bring about a dissolution of the existing relation between the Diocese and the Bishop, not on the ground of the Bishop's guilt which if true or believed to be true would have been their strong ground, but on the ground of his usefulness being at an end. But even on this ground they saw that the temper of the Convention—as evidenced by votes and not by speeches—made it necessary for them to proceed with the utmost caution, and hence the strong language of Governor Bradish's resolution was followed by the more wary language of Judge Oakley's amendment and that again by the tender circumlocution of Dr. Wainwright's preamble. In hostility to the Bishop the three resolutions were *soft, softer, softest*, their chance of success being in an inverse ratio to the intensity of their opposition; but not one of them was soft enough to carry the House, or come anywhere near it. All the resolutions were silent touching the Bishop's guilt and not one of them could surprise or coax the Convention into a declaration against his prospective usefulness.

When it is considered that Bishop Onderdonk is at this moment pressed down under the weight of a judicial condemnation, it is difficult to imagine a stronger negative testimony of belief in his innocence than is afforded by such a result. The Low Church party was authorized by the sentence of our highest Ecclesiastical Court to affirm Bishop Onderdonk's guilt; the affirmation of his guilt was, if tenable, their strongest ground for the accomplishment of their purposes; and many individuals among them who took part in the debate gave proof enough of not being restrained from taking this ground by any conscientious scruples touching its soundness; and yet with all these advantages in their favor they carefnlly avoided the issue and sought to accomplish their end by other means.

The vote on Dr. Wainwright's resolution was in two ways particularly favorable to the opposition, and calculated to procure the greatest show of strength in their favor. In the first place it was taken on the last day of a session of unprecedented length and when a number of the clergy and none of the delegates who reside at a distance had re-

turned home: had the vote been taken on the second day of the session there is little doubt that the resolution would have been negatived by a concurrence of both orders. In the next place the resolution was so framed that its object was not apparent, the mover himself (as he expressly declared) and probably some others, voting for it under the impression that it was not intended to act on the Bishop, while the gentleman who seconded it (Dr. Whitehouse) supported it because it was fitted to convey to the Bishop in the kindest and least exceptionable way, an intimation that his resignation was desirable.

These remarks were prepared for our last paper and intended chiefly in self defence; for we have been virtually charged with dissimulation at our alleged tone of exultation in regard to the result of the late Convention. We had endeavored to avoid such a tone and are sorry if we have even seemed to indulge in it; though if it were otherwise we are at a loss to see on what plausible grounds our sincerity could be questioned.

We regret to state that at the fire in Spruce st. on Monday evening last, the stereotype plates of the Book of Common Prayer in the French language, prepared under the direction of the Committee on the subject appointed by the General Convention, were destroyed. The Committee had brought their work nearly to a close, and the Book would probably have been published in a few days. The Committee will immediately re-commence operations. The publication is in the hands of the New York Bible and Common Prayer Book Society.

The Rev. Fletcher J. Hawley has sailed this week for Santa Cruz, having accepted an invitation to be an assistant minister in the parish of which the Rev. F. S. Mines is rector.

As our paper is going to press we have received a "Report to the Vestry of St. Peter's Church, Albany, of the Lay Delegates appointed by them who attended the Diocesan Convention," &c. An able document from Mr. Spencer, we presume.

THE VISION; *or Hell, Purgatory and Paradise of* DANTE ALIGHIERI. *Translated by the Rev.* HENRY FRANCES CARY, *A. M. With the Life of Dante, Chronological View of his age, Additional Notes, and Index, &c. &c.* New York: D. Appleton & Co., 200 Broadway. Philadelphia: George S. Appleton, 148 Chesnut street. 1845.

"This poem," says Mr. Carlyle, "is a sublime embodiment, our sublimest, of the soul of Christianity. All Christianism, as Dante and the Middle Ages had it, is emblemed here. In this Dante, ten silent centuries found a voice. He is the spokesman of the Middle Ages; the thought they lived by stands here in everlasting music. These sublime ideas of his, terrible and beautiful, are the fruit of the Christian meditation of all the good men who had gone before him. This mystic song is an utterance at once of the greatest of human souls, and of the highest thing that Europe had hitherto realized for itself. The noblest idea made real hitherto, among men, is sung and emblemed forth abidingly by one of the noblest of men."

Mr. Cary's version is remarkable for its modesty and fidelity, and puts the reader fully in possession of the Divina Commedia as far as it illustrates the inner life of the Middle Ages. The present edition is from the third English edition, or that of last year, and contains all the improvements which an interval of thirty years has enabled the accomplished translator to supply. The engravings, twelve in number, are Flaxman's designs.

The American Publishers deserve much credit for their choice of this work for publication and for the style in which it is brought out. "The lost portrait of Dante," though not mentioned in the title page, is not the least attraction of the volume.

IRISH MELODIES by THOMAS MOORE. *With the original prefatory title in Music, from the thirteenth London edition.*

Is from the same publishers, (Appleton & Co.,) being an additional volume to their Miniature Library.

THE SCRIPTURE DOCTRINE OF MIRACLES DISPLAYED. *In which their nature &c. are impartially examined and explained according to the light of Revelation and the principles of sound reason. By the Rt. Rev.* GEORGE HAY, *D. D. Vol. I. First American edition corrected and revised, with Notes.* Sold at Casserly & Sons, 108 Nassau st. New York, and by all Catholic Booksellers in the United States.

From a fly leaf at the end of the volume we learn that this is the first of a series of works to be denominated the "Catholic [Roman] Family Library," and to be published in the same form, size and binding and furnished at the same price as "Harpers' District School Library." The plan is one which we highly approve and which we could wish to see adopted in our own Church. We cannot understand how a school library or Family Library adapted to the wishes of all denominations can be otherwise than infidel in its tendency: and we consider it to be the duty of the Church to furnish such books for schools and families as are founded on the immutable principles of the Catholic Faith. An admixture of error in the superstructure is less to be dreaded than a want of truth in the foundation.

The present treatise on Miracles, which forms the first volume of the projected library, is an admirable production, covertly refuting the infidel theories on the same subject, and setting forth the Christian doctrine in a direct and systematic way and with great comprehensiveness and precision. It is at once profound and popular in the best sense of the word. We regret, however, to see that the American editor has omitted some passages and altered others. We doubt not the omissions and alterations were well intended; but we object to them on general principles as being no part of an editor's office whose duty it is to give us his author's work.

THE MISCELLANEOUS WORKS OF THOMAS ARNOLD, D.D. *First American edition.* D. Appleton & Co.

This is a well printed octavo of over 500 pages, containing in addition to the Essays given in the English volume of the same title, many fugitive productions of the author quite as valuable. Besides these additions, the publishers in their preface tell us that they have omitted a few newspaper discussions of no abiding interest. The volume, as it has been on these principles compiled, is of value as showing with some fairness the character of the author, an amiable man, an eminent scholar, but an unsound theologian. The classical student will find in it a faint indication of the perfect scholarship of its author, while to the Churchman there will be little to approve, but much to condemn.

MICHELET'S HISTORY OF FRANCE, No. 5, has been issued by the same publishers in its usual neat form, completing the first volume (480 pages) and beginning the second.

THIRLWALL'S HISTORY OF GREECE, published during the last spring in numbers, makes, since it has been completed, two very compact octavo volumes of over 500 pages each. The value of this history is well established,—we rank it among the very noblest contributions to a knowledge of antiquity which England has produced. Its reverend author, since the lamented deaths of Arnold and Mitchell, is the most distinguished of the new and liberal school of English scholarship, a school which profiting by the unbounded activity of German research bids fair to arrive at results even as yet undreamed of. To those who are unacquainted with the vast discoveries made in a region so long known, we would merely commend a comparison of this work so varied in learning, so comprehensive in philosophy, and so nice in critical inquiry, with the crudities of Gillies and Goldsmith, books which still linger in many of our schools and seminaries.—(Harper & Brothers.)

The same publishers have issued the first number of an illustrated edition of the "Wandering Jew." The mechanical execution of this work is praiseworthy.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING.

The numbers of this series follow one another so rapidly that it is no small matter to chronicle their titles. "Bubbles from the Brunnen," "Hazlitt's Table Talk, 2d Series, Part I.," "Basil Montague's Selections from Taylor," &c., "The Heart and Twins, by Martin Farquhar Tupper," are numbers issued since our last notice. The 27th number is the last one before us.

"THE CITIZEN OF A REPUBLIC, by ANSALDO CEBA," and the "AUTOBIOGRAPHY OF ALFIERI," are the fourth and fifth numbers in the "Medici Series of Italian Prose," translated and edited by Mr. Lester, Consul at Genoa. The former is a very dry and lifeless collection of maxims drawn from ancient writers, and is characterized by the usual stilted self-sufficiency of the democratic spirit. A more unedifying book one rarely sees. The latter is by and concerning a man of genius, and as such, is vigorous, manly and true to nature. Further than this, however, we do not examine it. Has "Italian Prose" nothing more Conservative and Christian to offer? (Paine & Burgess, 62 John street.)

THE BIBLIOTHECA SACRA AND THEOLOGICAL REVIEW for August, we regret has received no more speedy attention. It contains several able articles; we have been most interested in Professor Woolsey's review of Prof. Lewis's "Platonic Theology." The learned writer is apprehensive of Platonism being carried too far, but is on the whole disposed to give the work under review a good share of commendation. Perhaps one of the most valuable features in this periodical is the summary of foreign literary intelligence with which the number concludes. We know of no work which equals it in this respect.

THE NEW ENGLANDER for October, so far as we have examined it, is more pointless than usual. The articles are decidedly dull and heavily written:—even "Unitarian and Episcopalian Affinities" with all its latent spite is no exception.

THE REV. JOHN V. VAN INGEN'S SERMON before the Convention of Western New York, "The Preacher an Ordained Witness of Revealed Truth," is worthy of the occasion. The style is clear, the teaching wholesome, and the main subject dwelt on in a philosophical light.

ST. MARY'S HALL, BURLINGTON, NEW JERSEY.—The little pamphlet before us contains an address delivered by the Right Rev. head of this admirable institution on the occasion of the graduation of the Senior Class at the close of the summer term, and also an address by the same Prelate after laying the corner-stone of a Chapel for St. Mary's Hall. By a peculiarly felicitous choice of name, this Chapel, which will be built for the religious services of the Hall, is to be dedicated in honor of the Holy Innocents. Both addresses evince that zeal in the cause of Christian education, and that love for the young of which Bishop Doane's life affords so many proofs. We are glad to learn that he is receiving his reward in the way we doubt not the most gratifying to him, the permanent success of his school, and the confidence which the Church reposes in it. May that success and confidence ever increase!

"CATALOGUE AND PROSPECTUS OF ST. MATTHEW'S HALL *for the Education of Young Gentlemen on Christian Principles, at Port Colden, Warren county, New Jersey.*"

This institution, which has been in operation for fifteen months, is under the care of the Rev. P. L. Jaques, Rector, and competent assistants. The building is large and commodious, pleasantly situated in a healthy section of country, and of ready access, both from New York and Philadelphia. The discipline of the establishment is strict but parental, and its whole teaching, or rather training, in accordance with the doctrine and usages of the Protestant Episcopal Church. The number of inmates is limited to *thirty*. From the auspices under which this school has been so far conducted and the various attendants of place and method of instruction we are satisfied that few equally advantageous situations for boys can be found.

LESSONS ON THE MORNING AND EVENING SERVICE OF THE CHURCH FOR SUNDAY SCHOOLS. Philadelphia: H. Hooker, 1846. pp. 82.

This little explanation of a part of the Prayer Book is from the pen of an English clergyman, the Rev. B. E. Nicholls, and has been adapted to our services by the Rev. E. Neville, of Philadelphia. The editor claims that it has nothing in it of a controversial character, and therefore may be expected to be generally approved. If the design of the work is carried out as it should be, we can easily see that it will be found of great use, and from the hasty glance we have had time to give it, we should think it likely to deserve attention.

We take pleasure in mentioning a fine engraving of Sir Walter Scott, presented to the subscribers of the Anglo-American. It is by Dick, from the design of William Allan, R. A.

By the Hibernia we have our usual English files to the 2d inst. We mean to reprint from the English Churchman a second letter by Dr. Pusey, in regard to the case of Mr. Oakley. The first, which seems very fairly to meet the "Stone Altar" difficulty, alleged by Mr. Wingfield, will be found on the first page of to-day's paper. The Church Chronicle continues its series of Episcopal and archidiaconal charges. We shall be able, we trust, to give hereafter some portions of Archdeacon S. Wilberforce's.

Two Archbishops and sixteen bishops of the Roman Catholic Church in Ireland have signed a Protest against the late ministerial academical measure known as the Irish Colleges Bill. They express their "solemn conviction of its being dangerous to faith and morals as declared in the resolutions unanimously adopted in May last by the assembled bishops of Ireland." There remain two Archbishops and four bishops who have not joined in the protest, of these one has lately shown his decided approval of the bill by bestowing on one of the colleges his valuable private library, amounting to 130,000 volumes. Still, the continued opposition of the other section of the college, shows plainly that notwithstanding the Maynooth grant, Sir Robert Peel cannot count on the support of Irish Catholics even while made an object of attack by English Protestants.

The annual synod of the Scottish Episcopal Church was held in Edinburgh on the 4th of September, all the Bishops, six in number, being present. A communication from the Bishop of Edinburgh to the vestry of St. Paul's chapel, Carruber's Close, and one or two replies to it were considered by the Synod. Mr. Forbes, minister of St. Paul's Chapel had, with a view to obviating any objections to the Scottish Eucharistic office, proposed to use it at an early hour in the morning, and the English office at a later hour. The vestry at his instance requested the Bishop's sanction of the arrangement, but in reply, the Bishop declined to give any opinion one way or the other inasmuch as it was a case unprovided for by the Canons, and left it to be settled by the minister and vestry of St. Paul's, as would best conduce to their edification and peace. Against this answer of Bishop Terrot, the ministers of St. Peter's and Trinity Chapels, Edinburgh, protested as allowing vestries the right to prescribe the mode of performing divine service, and as dangerous from the consequences which might follow its indecisive conclusion. They feared that to decline deciding because Canons had not so done already, would leave the door open to introduce extempore prayer, or the service of the Mass, provided they be at separate hours from the usual service. They represented that the use of two offices had already been the source of dissension in the Church. The Synod declined receiving the protest, as the parties signing it were not in any legal sense aggrieved by the decision. The vestry of St. Paul's Chapel presented an appeal also, claiming that the case was one which the Bishop should decide finally. The Synod after discussing the case, found unanimously "that the Bishop of Edinburgh has acted wisely in refraining from giving a judicial decision on a case on which the Canons of the Church are silent." Bishop Terrot's decision bears date of the 11th of March last; the protest is dated September 1.

The Bishop of Exeter, we see, has been engaged in another contest with the laity. It arose from the practice of the Church-wardens of S. Andrew's, Plymouth in letting the seats, being called into question. They argued that the precedent of 200 years of that parish was in their favor, the pews having been let for that time as the records actually showed, that other bishops of the diocese had allowed the practice, and that the alternative of a church-rate was a serious evil. The Bishop pronounced the custom wrong and illegal, and absolutely forbade the Church-wardens to continue it. A vestry having been called, resolutions were passed deprecating the adoption of the course recommended by the Bishop, and upholding the Church-wardens. The population of the parish is 24,000, and Mr. Hatchard states that during the twenty years of his incumbency, the free sittings have increased from 200 to 2,600.

George Henry Law, late Bishop of Bath and Wells, was the seventh son of Edmund Law, Bishop of Carlisle, and was born Sept. 12th, 1761. (The eldest of his brothers was Bishop of Elphin, and another was raised to the peerage, being created the first Lord Ellenborough.) He was admitted at Queen's College, Cambridge, 1777, took his degree of A. B. in 1761, of A. M. 1784, having been for three years fellow of Queens, was made prebendary of Carlisle 1785, and Bishop of Chester 1812, where he remained twelve years until his translation to Bath and Wells. He was the promoter of several plans tending to advance his diocese, and was a decided opponent in the House of Peers of the Roman Catholic Relief Bill. He has left three sons all in holy orders.

At least one good result has been obtained, says the Times, by the meeting of the Archaelogical Institute at Winchester. The Cathedral will henceforth be open to the public for one hour before each of the daily services.

Bishop Wilson, of Calcutta, has made a long reply to the Society for the Propagation of the Gospel in Foreign Parts in which he recapitulates the chief results of his Episcopate.

It is understood that the right of Convocation to vote on the Chancellor's nomination of Vice-Chancellor will be asserted at the approaching election in Oxford.

Letters from Constantinople state that a firman from the Turkish Government for the Church at Jerusalem will be soon obtained.

The Jesuits in England have 33 establishments and 164 members.

Holy Cross Church, Leeds, will be consecrated on the feast of St. Simon and St. Jude.

We are obliged to our attentive correspondent for the following which is well worthy of note.

For the Churchman.

Mr. Editor,—The following extract is taken from the "Journal of Commerce" of the 17th inst.: it is worthy of note, as coming from an enemy of the Church.

THE NATURE OF ORDINATION.—The Synod of New York appointed the Rev. Dr. Potts a year ago, to preach before them on the "nature of ordination," and the sermon is to be delivered on Wednesday afternoon of next week at Brooklyn. In our judgment it is not altogether safe to keep up so constant an inquiry into the nature of old and venerable institutions. Dr. Potts in his attempt to prove that there could be a church without a bishop, well nigh upset the Presbyterian church as well as the Episcopal. Such examinations about old usages are apt to be like the attempts to repair old buildings. Every defective part which is removed, only exhibits more defects, until there is evidently no cure for the wide decay but in pulling down the whole fabric. If men set about inquiring for the nature of ordination, they will find that its only nature of any value is *succession*, in all churches. If it conveys grace or authority or powers of any sort, it is by succession. They who have the grace, confer it on those who have it not. The last generation of incumbents conferred it on the present, and the present are doing the same thing for the next. The fundamental nature of the ordinance is the same, whether performed by a Romish or Episcopal bishop, a presbytery or a council. If succession is of any validity at all, it must be because it runs back to the fountain head of Christ and the Apostles. If you admit succession, the Church of Rome is the church; if you reject it, then ordination is only a ceremony, and as to the real power and right of the matter, one believer is just as much a preacher and administrator of all rites as another. Laymen, pastors, presbyters, bishops and cardinals, all stand on one common level. The three orders of Episcopacy, the two orders of Presbyterianism, and the one order of Congregationalism, all rest upon the same platform and stand or fall together; for this question of the nature of ordination equally sustains them all. The nature of sacraments and the whole power of churches hang upon the same argument. If there can really be a church without a bishop, then it is very possible that there may be a church without any thing except a mere gathering of disciples. And if the church is not a matter of ecclesiastical succession, then it is not dependent upon organizations, but is within men, and is composed of individuals who possess a certain state of affections, and manifest those affections in lives of godliness and honesty. Here is a terrible work of demolition; for if men adopt this opinion, it will follow that no organization of men, however right and scriptural in its form, is *the* church, nor in strictness *a* church of Christ, that being scattered, perhaps, as salt among them all. On the nature of ordination, as we said, do all these things depend. It is therefore no small matter which a Rev. Synod of the old school undertake, when they propose the question which is to be discussed before them next week. We trust they have well considered what they are about to do.

There is much good common sense in these observations, but I marvel at their tenor, taking into view the quarter from which they come. The tribute to Dr. Potts is beyond all comparison, and meet reward for so doughty a champion, and I cannot but sympathize with him on such a chronicle of his *wordy* operations.

"Eheu! repetitis ictibus ora sonant!"

I like to see see such blows, in them presumption receives its bitterest checks.

Yours respectfully, ROBERT COURT.

From the Wabash Courier.

Consecration.

St. Stephen's Church, Episcopal, was consecrated in Terre Haute, on Thursday, Oct. 2d, by the Rt. Rev. Jackson Kemper, D. D., Bishop in charge of the Diocese of Indiana. The church is a very neat structure, 30 feet by 50, with an elevated roof and Gothic windows. The interior is of chaste design and finish; the chancel is 18 inches above the floor, and has at each end a lectern for the service of prayer and preaching. Over the altar on the wall is the inscription in large letters, "My house is the house of prayer." On a tablet in front of the church is the inscription, "The Church of the living God, the pillar and ground of the truth." A plain cross crowns the point of the roof in front.

The consecration sermon was preached by the Bishop from Mat. xxviii. 18, 19, and in the service and communion he was assisted by the Rev. R. B. Croes, the Rector of the Parish, Rev. A. Clark, of Logansport, Rev. B. Halsted, of Fort Wayne, and the Rev. S. R. Johnson, of Lafayette.

Convention.

The Eighth Annual Convention of the Protestant Episcopal Church in the Diocese of Indiana was held on Friday, Oct. 3, in St. Stephen's church, Terre Haute. There were present the Rt. Rev. Bishop Kemper, D. D. with nine of the clergy and lay delegates from seven parishes.

The address of the Bishop was full and animating, detailing a large amount of labor and visitation, and replete with interesting and profitable remark. On several of the subjects presented to the Convention by the bishop, the action was as follows:

"The bishop was requested to exercise the discretion of ordaining deacons of lesser requirements as allowed by canon 6 of 1844—Provided, however, that the power conferred expire at the next meeting of the General Convention."

Several new canons were adopted, viz. on preparing a report of the state of the church—on parish registers—on a clergyman's resigning a parochial charge—on deputies to the General Convention.

The following resolution was passed:—

"Whereas, it is deemed of the utmost importance to the growth of the church that facilities should be furnished within the diocese for the theological education of candidates for the ministry, therefore,

"*Resolved*, That the bishop be requested to seek for some suitable person who will devote himself or some portion of his time to this important duty."

Delegates to the General Convention were chosen: of the clergy, Rev. Dr. Wylie, Rev. Messrs. Fisk, Manney, and S. R. Johnson; with supplementary delegates, Rev. Messrs. Croes, Clark, Killikelly and Vaux; of the Laity, Messrs. Dunn, Patterson, Morrison, Gould; with Messrs. Somes, Moore, Baily, and Jenners as supplementary.

The Standing Committee are the Rev. Messrs. Croes, S. R. Johnson, and S. L. Johnson, and Messrs. J. Morrison, Mears, and Galway.

A committee was appointed to prepare a circular setting forth the wants of the diocese and appealing to churchmen in the diocese for aid in supporting missionaries in the destitute stations.

The Trustees of the Episcopal and Itinerant and superannuated minister's Fund, are Messrs. S. L. Johnson, Somes, Patterson, Morrison, and Dunn.

George H. Dunn was elected Treasurer of the Convention, and Rev. S. R. Johnson, Secretary.

Resolved, That the thanks of the Convention be tendered to our friends in Terre Haute for their kindness and hospitality to the members of the Convention during its session.

The next Convention will be held at Indianapolis on the 2d Thursday of July, 1846.

There were many interesting religious exercises during the Convention season. Meetings for prayer were held at sunrise daily in the church at which services of Psalms and Prayers selected from the Book of Common Prayer were authorized by the Bishop. Morning and evening service of the Church was also celebrated daily. Sermons were preached, and occasional addresses delivered; on one occasion especially, on the subject of maternal influence and Christian education, by the Bishop, and the Rev. Messrs. Wylie and Croes. Every thing passed off agreeably and harmoniously, nor was there any thing to abate the satisfaction of the brethren, except the indisposition of several of their number, the Rev. Mr. Clark, of Logansport, having been dangerously attacked with sickness, and the Rev. Dr. Wylie having been injured by being thrown from his wagon; happily, however, both gentlemen are doing well. S. R. J.

Diocese of New Jersey.

AUTUMNAL VISITATION.—The Bishop, by divine permission, will make the Northern Visitation of the diocese in the following order:

Zion, Belvidere—Friday, 24, morning, (Catechism, Confirmation, Communion.)

Somerville—Friday, 24, evening.

St. James, Piscatawa—Saturday, 25, morning, (Catechism, Confirmation, Communion.)

St. Peter's, Spotswood—Saturday, 25, evening, (Confirmation, Catechism;)—Sunday, 26, (twenty-third after Trinity,) morning, (Communion.)

Christ, New Brunswick—Sunday, 26, afternoon, Catechism;)—evening, (Confirmation.)

St. Paul's, Rahway—Monday, 27, morning, (Sermon before the Clergy of the Northern Convocation, Confirmation, Communion, alms at the Offertory for the Episcopal Society of New Jersey for the Promotion of Christian Knowledge and Piety;)—afternoon, (Catechism.)

St. Andrew's Church, Amwell, at Lambertville—Wednesday, 29, evening, (Confirmation.)

St. Thomas's, Alexandria—Thursday, 30, afternoon, (Catechism, Confirmation.)

St. Paul's, Clinton—Thursday, 30, evening, (Confirmation.)

Calvary, Flemington—Friday, 31, morning, (Catechism, Confirmation, Communion.)

*** The Visitation of St. Paul's, Paterson, is deferred until the enlargement and improvements of the Church now in progress, are completed.

To Correspondents.

"A Catholic" shall appear in our next.

"Canon Law" is under consideration.

Calendar.

October.

26. Twenty-third Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.

November.

1. All Saints.
2. Twenty-fourth Sunday after Trinity.
6. Thanksgiving-Day.—*Unless some other day be appointed by the Civil Authority.*
9. Twenty-fifth Sunday after Trinity.—*On this and the following Sunday the Collects, Epistles, and Gospels for two of the Sundays after the Epiphany are to be read.*
16. Twenty-sixth Sunday after Trinity.
23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. ADVENT-SUNDAY.—St. Andrew the Apostle.

Married.

On Tuesday, the 7th inst., at the Church of the Ascension, by the Rev. J. M. Wainwright, D.D., the Rev. G. THURSTON BEDELL to JULIA, daughter of the late James Strong, all of this city.

At Trinity Church, Rockaway, L. I., on Wednesday, the 15th inst., by the Rev. J. Carpenter Smith, Mr. WHITEHEAD H. HEWLETT to Miss MARY ELIZABETH CLOWES, daughter of the late Mr. John Clowes.

On the 13th inst., by the Rev. Mr. Bissel, Rev. A. T. TWING, Rector of Trinity Church, Lansingburgh, to AMELIA E., daughter of the late Calvin Barber of that place.

In Immanuel Church, Newcastle, Del., Oct. 2, by the Rev. Mr. Billopp, HENRY H. LOCKWOOD, Professor U. S. Navy, to ANNA, daughter of the Hon. Jas. Booth, Chief Justice of the State of Delaware.

In Christ Church, Stratford, Conn., on Thursday morning, the 2d inst., by the Rev. Mr. Morgan, the Rev. CHARLES WILLIAM EVEREST, of Hampden, Conn., to CATHARINE ANN, daughter of the late Capt. George R. Dowdall, of this city.

Died.

Suddenly, at his residence in Potsdam, St. Lawrence county, on Sunday morning, 28th ult., LEVINUS CLARKSON, Esq., in his 81st year, formerly of this city.

In Randolph, Vt., at the residence of his son-in-law, Dr. J. S. Smith, on the 2d inst., Rev. JAMES SABINE, Rector of Christ Church, Bethel, aged 71 years.

At his residence at the Drawbridge, Sussex county, Delaware, on the morning of the 2d inst., in the 78th year of his age, the Hon. SAMUEL PAYNTER, long and favorably known to his fellow-citizens both in public and private life.

Clergy of the Protestant Episcopal Church,

Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin.
Abercrombie, Rev. R. M., 359 Fourth st., and 3, 129 st.
Anthon, D.D., Rev. Henry, 2d Avenue, cor. of 10th st.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev. G. T., corner Tenth st. and Fifth avenue.
Benton, Rev. George, 34 Perry street.
Berrian, D.D., Rev. William, 50 Varick.
Bradin, Rev. James W., 292 Henry street.
Bruce, Rev. Vandervoort, No. 79 St. Mark's Place.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Cruse, D.D., Rev. Christian F., 21 First avenue.
Dowdney, Rev. John, Fourth avenue, between 24th and 25th streets, and 20 John street.
Duffie, Rev. Cornelius R., 174 Twenty-first st.
Evans, Rev. Benjamin, 172 Broome street.
Forbes, Rev. John M., 477 Hudson.
Frazer, Rev. Alexander, 168 Grand street.
Grigg, Rev. John, 93 Ninth avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, Rev. Benjamin I., 3 Rutger's Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawley, Rev. Fletcher J., 9th Av. betw. 22d and 23d st.
Heyer, Rev. Wm. Grant, 457 Bowery, cor. Ninth st.
Higbee, D.D., Rev. Edward Y., 159 Chambers.
Hoyt, Rev. R., 213 Green street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P. 281 Broadway.
Jackson, Rev. C. D., 20 John st., and Rossville, L. I.
Jones, Rev. Lot, 77 Second avenue.
Labagh, Rev. I. P., Gravesend, L. I., or 281 Broadway.
Lyell, D.D., Rev. Thomas, 77 Anthony.
Marcus, Rev. Moses, cor. of Lexington av. and 27th st.
McVickar, D.D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Millett, Rev. James, 31 Irving Place.
Morris, Rev. William, 76 Varick.
Nichols, Rev. Edwin A., 528 Hudson st.
Ogilby, D. D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 18 St. Mark's Place.
Parker, Rev. B. C. C., 114 East Broadway, cor. Pike.
Peck, Rev. Isaac, 23 Wooster street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 471 Hudson.
Shimeall, Rev. Richard C., 185 Fourth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Spencer, Rev. Jesse A., 208 Wooster street.
Southard, Rev. Samuel L., 26th near Lexington av.
Taylor, Rev. Fitch W., U. S. N., 697 Broadway.
Taylor, D.D., Rev. Thomas H., 1 Rector st.
Thayer, Rev. F., 239 Eighth avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Tyng, D. D., Rev. Stephen H., 82 Beekman st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert.
Walton, Rev. W., 2 Abingdon square.
Whitehouse, D. D., Rev. H. J., 120 Eleventh street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D.D. Rev. Bird, Theological Seminary, Chelsea square, Twentieth st.

Brooklyn.

Blake, D.D., Rev. John L., 3 Cornell Place, Clinton st.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D.D., Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington av., near Fulton av.
Duy, Rev. —, 1 Sand street.
Henry, D.D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon avenue.
Johnson, Rev. Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 24 Myrtle avenue.
Messenger, Rev. John F., Pacific st., near Clinton st.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court st., between Schermerhorn and Livingston sts.

Williamsburgh.

Clapp, Rev. Caleb, 3 South Third street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.

Jersey City, N. J.

Barry, D.D., Rev. Edmund D., Essex street.
Patterson, Rev. A. C., Grand street.

Notices.

☞ The Rev. ISAAC PARDEE, Rector of the Church of the Redemption, will preach on Sunday evening next at the "Anglo-American Free Church of St. George the Martyr." Divine service to commence at 7½ o'clock. Oct. 25.

EMMANUEL CHURCH, N. Y.—*Seats free.*—Divine service is held in this church (corner of Prince and Thompson streets) thrice every Sunday, at 10½ A. M., 3½ P. M. and 7½ P. M.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 15th of October the Treasurer has received the following contributions:

From Christ ch, Raleigh, N C, per Rev R S Mason, rector, $50; St Mark's ch, Grand Rapids, Mich, per Rev F H Cuming, $5; offerings of St Stephen's ch, N Y, $25; offerings of St John's ch, Stamford, Ct, $22 13; Christ ch, Bethlem, Ct, $4; Elizabethtown, N J, St John's ch, per S W Foote, Treasurer, $14 41; St Paul's ch, Woodbury, Ct, per Rev Richard Coxe, rector, $11; St George's ch, Fredericksburgh, Va, per Rev Dr McGuire, half, $35; St Peter's ch, Baltimore, Md, per J Loney, Esq, $200; Calvary ch, New York, $45 50; Sunday school of do, $15 50; St Mathew's ch, Jersey City, N J, per Rev E D Barry, D D, rector, $20. Total, $447 54.

THOMAS N. STANFORD, Treasurer,
Oct. 22, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of October 15th, the Treasurer acknowledges the receipt of the following amounts:

From Young Ladies' Sewing Society of the Georgia Episcopal Institute, for education of Rosalie Nelson, China, $25; do do, balance on remittance of last year, for do, $5; through Charles Seymour, Treasurer W N Y, Trinity ch, Utica, for Africa, $10 15; Trinity ch, Geneva, for Africa, 50 cts; do do, for foreign missions, $5; family of Grace ch, Utica for education of two boys, Africa, $40; a friend, for Africa, 35 cts—$56; Edward S Rand, Esq, Boston, on account of Miss Mary J Morse, China, $200; F H Brune, Esq, Baltimore, 3d instalment, for Constantinople, $25; L F M, South Carolina, by Rev A E Ford, $20; collection, St Paul's ch, Cincinnati, O, per Rev George D Gillespie, for Africa, $14 25; for China, $14 25. Total, $359 50.

$1506 12. J. SMYTH ROGERS, Treasurer,
New York, Oct. 22, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Mrs Josiah Dow, annual, $2; Mrs Henry Chauncey, do, $2; Mr H P Baldwin, of Detroit, donation, $2; St James's parish, Derby, Ct, Stephen G Wilcoxson, Esq, Treasurer, $6 41. Total amount, $12 41.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Oct. 22, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Rev J W Diller, subscriber, $3; Mrs Frances Rhodes, Jamaica, annual, $1; Mr H P Baldwin, Detroit, donation, $2; St James's parish, Derby, Ct, S G Wilcoxon, Esq, Treasurer, $11 40; Seabury Society of St Andrew's ch, New Preston, Ct, $10. Total amount, $27 40.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Oct. 22, 1845.

Contributions to the P. E. Church Missionary Society for Seamen since last report:

From C C Moore, $5; a friend, $1; a parishioner of Trinity ch, Geneva, per Rev P P Irving, $20.

Annual subscribers—S S Cambreling, $2; Mrs L M Hoffman, $2; Mr Noble, $2; T J Crowen, $2; C P Burdett, $2; John R Lewis, $2; Wm A Duncan, $2; Robert Dickson, $2; G F Everson, $2; J D Abrams, $2; Henry Trowbridge, $2; E M Duncan, $2; T Meigs, $2; P R Roach, $2; C N S Rowland, $2; Mr Guion, $2; J F Thompson, $2; Mrs Capt Furber, $2; Abram L Cox, $2; Martin Hoffman, $2; Alva Spear, $2; John A McVickar, $2; H G Nichols, $2; W B Cooper, $2; Thomas Messenger, $2; Joseph Sands, $2; J H H Sands, $2; C A Van Kleeck, $2; Mrs S H Nichols, $2; Joseph I Brown, $2; Henry Messenger, $2; Alexander Newman, $2; Mrs T W Watson, $2; Floyd Smith, jr, 75 cts. Total $92 75.

$100 received from J D Wolfe, Esq, pledged to the building of a new chapel on the North River.

B. S. THOMAS, Treasurer,
New York, Oct. 8, 1845. 23 William st.

GEN. PROT. EPIS. S. S. UNION.—The Treasurer acknowledges the receipt of the following donations to the funds of the institution:

From Emmanuel ch, Brooklyn, $1; from St Peter's ch, Albany, $10. Total, $11.

JOHN W. MITCHELL, Treasurer,
Oct. 14, 1845. G. P. E. S. S. U.

EMMANUEL FREE CHURCH.—From R B Minturn, $100; Jno Ward, $10; S Brown, $10; Dr Cock, $5; F P W, $15; a widow, $200; from Geo O Street, a complete and beautiful set of communion plate; from a lady, two rich damask altar-cloths; from W Brooks, 10 gallons of oil.

Further donations are much needed, and will be thankfully received.

J. B. WOOD, Treasurer,
October 22, 1845. 27 Wall street.

To Clergymen, Theological Students, and Churchmen.

THE undersigned having purchased the whole of the Parish Library of Standard literature, formerly published by the Press, under the Editorship of Bishop Whittingham, beg leave to state that they have made arrangements to re-issue it in new and handsome binding and in perfect order, at a price which will bring it within the means of all to purchase. The works composing the series are well printed, on good paper, with perfect type, in 12 volumes, and averaging about 350 pages, 12mo. They are as follows:—

I. Leslie on Deism, and West on Resurrection, 56c.
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X. Jebb's Kempis, 56 cts.
XI. Walton's Lives, 50 cts.
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HENRY M. ONDERDONK & CO.,
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INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.

This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.

The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

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NEWEST THEOLOGICAL WORKS.

LIBRARY OF THE FATHERS, vol. 20,	$3 75
Bishop Beveridge's Works, vol. 5,	2 75
Gunning, on Lent Fast,	2 50
Works of Bishop Cosin, vol. 2,	2 50
Chillingworth's Religion of Protestants,	2 50
Quinet, on Ultramontanism, 1v	1 75
Discourses by the Bishop of Edinburgh,	2 25
Select Practical Writings of Robert Trail,	1 00
Select Practical Writings of John Knox,	1 00
Tomline's Introduction to the Study of the Bible,	1 50
Bishop Mant's Horæ Ecclesiasticæ, 12mo	1 00
Bowden, on the Six days of Creation,	88
Edwards, Nature, &c. of Christian Humility,	1 38
Ireland and Her Church, by Dean of Ardagh,	3 50
Hodgson's Instructions for the Clergy, 1v	3 50
Lee's Sermons on Prophecy, 1v 8vo	2 50
Butler's Memoirs of the English, &c. Catholics,	11 00
Publications of the Calvin Translation Society,	
The Pulpit, vol. 47, 1v 8vo	2 25
Mores Catholici, by K. Digby, No. XI.	62
Lives of the Saints, No. 13,	1 25
Stratten, on the Apostolical Succession, 1v	1 38
Luke Sharp, by Paget, 1v	88
The Christian's Day, by Paget,	1 25
Howard's Lectures on Puseyism,	1 13

Imported and for sale by
Oct. 25. WILEY & PUTNAM, 161 Broadway.

HOLY BIBLES.—STANFORD & SWORDS, 139 Broadway, have on hand an extensive assortment of Bibles for pulpits and families in various bindings, which they offer very low. Oct. 25.

CHURCHMAN'S LIBRARY.—The 10th No. of the 2d volume, for October 1845, of this periodical is now out, containing in conclusion Bowden's Life and Pontificate of Gregory VII.

The work is published monthly at $2 a year in advance to mail subscribers, or 6 copies for ten dollars. City subscribers $2 25, delivered.

J. R. DUNHAM, Publisher.
Subscriptions received by J. A. Sparks, 161 Fulton; A. V. Blake, 77 do.; H. M. Onderdonk, 25 John st.
New York, Oct. 20, 1845.

THE DARK RIVER—AN ALLEGORY, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.
Oct. 18. Church Depository, 20 John st.

ST. MARY'S HALL.—The Winter Term will commence on the first of November. Application to the Rev. R. I. Germain, Burlington, New Jersey.
Oct. 11—4t

BOARDING SCHOOL.—There is a vacancy for two or three pupils in the family of a clergyman, in a pleasant and healthy village in the country. The school limited to 12. Apply to Stanford & Swords, No. 139 Broadway. Oct. 11—4t

The Divine Presence in the Church of England.

From a Charge by Archdeacon Manning.

Fifteen years ago the Church of England rested upon its old constitutional foundations. It was privileged and protected by the whole force of the Statute Book; Acts of Parliament were passed, grants of public money voted for its extension; the whole weight and influence of the State went with it; and there are many who look back to those times with a fond regret, as to the period of its highest security and strength. And yet up to that very time secessions to every form of Dissent were numberless; conversions from among Dissenters comparatively rare; multitudes nominally in the Church were really members of Dissenting communities: the number of churches built exceedingly small; the increase of clergy hardly appreciable; the standard of almsgiving, especially to spiritual works, not only low in itself, but acknowledged only by a few; our missions languished; our colonial churches hardly existed; public opinion was estranged and hostile; the hearts of the poor, if with us at all, were but faintly attached to the pastors of the Church. Such, of course with local exceptions, in the times of its external apparent strength, was its real internal weakness.

Fifteen years, certainly adverse to the external clothing of the Church, have passed over us, and the phenomena of our condition are exactly reversed. The Acts of 1828 and 1829 reduced the old theory of establishment almost to a name; every successive year has brought fresh departures from our ancient principles, such as the recent laws relating to marriages, registration, tithes, relief of the poor, and the like; this is so much of public recognition withdrawn from the Church; grants for the building of churches for our destitute millions have ceased—the few paltry thousands to maintain clergy in the colonies withdrawn—the whole active theory of the *regale*, as defined at the Reformation, has been abdicated in silence; and direct countenance and support extended both abroad and at home to religious bodies in perpetual conflict with the Church.

And yet, despite of all this, there has arisen within the Church, our enemies themselves being judges, an energy never seen before.

I am speaking not of the work of any one body or party within the Church, but of all men, of whatever hue or form of opinion, who have spent and been spent for Christ, and for the souls for whom he died. We have the issue of all their labors now. What have been the fruits of these fifteen years of adverse events? A thousand churches—a work of almost universal restoration never to be estimated; an increase of clergy, probably far exceeding the increase of churches, a number of congregations newly formed, exceeding the number of individual minds which have been drawn from us: more than half-a-million of money in the last five years offered to the work of national education—a whole system of institutions for training school teachers—the reorganization of almost every diocese on the principle of its spiritual unity and government—the founding of ten colonial churches, pregnant with works of faith and of the Spirit—colleges and cathedrals rising in the far east and west—a twofold and growing number of missionaries and catechists among the heathen; and now, to give an unity and head to our work of missions, a college for missionary pastors, founded by the side of the Metropolitical Church of Canterbury, a main source of restored Christianity to ourselves, by acts of private magnificence on a scale worthy of a work so noble. If such be the comparative benefits of a state of eternal peace and of eternal conflict, may the shadows of worldly adversity for ever hang upon the Church of England!

But these are only material and external fruits capable of being produced by mere excitement—false zeal—political rivalry—ambition, and the like: and even if they be purely Christian in their source, they are no more than fruits meet for repentance after long and sinful neglect of Christ's flock both abroad and at home. Yet, as fruits of repentance, they are, we humbly trust, acceptable to him, and tokens that he is with us. But they are not all that he has given us. And yet, brethren, I do not know how to speak of deeper things. We can hardly trust ourselves to say more than this—that he has been pleased, by manifold indications, to show us that there are realities more vital than all that I have spoken of. By the labors of many, diverse in many things while on earth, but now all one in him, he has taught us that the standard of a conventional religion is a poor substitute for the sermon on the mount; and that the proprieties of personal and domestic life are but cold approaches to the communion of saints. May we not trust that he has revealed to unknown multitudes among our flocks a broader rule of sanctity, and stirred them with a higher aspiration after the life that is "hid with Christ in God?"

The other token we possess of God's favor and presence with us is to be seen in the marks of correction which are visibly upon the Church.

Every adverse event may be regarded as a chastisement for some failure in our stewardship. When we so read it, adversity becomes our strength. The national prerogatives of the Church would never have been abridged had it not ceased to guide the will and spiritual life of the nation. The bitter and unrelenting conflicts which some time past were carried on among ourselves often about nothing—the seduction of members from our communion—the unsettled faith of others—the coldeess and unbrotherly temper too often seen in our own body—what are all these but warnings mercifully sent to bid each one of us to "repent, and do the first works?"

Whatever remedy there be for many ills, verbal disputation will be found to have no health in it. We need humility, not dispute—not argument, but action. Our diseases lie deeper than the intellect: and by a deeper treatment, if at all, they must be healed. There are two great fields of controversy—one which is in the past, and is carried on by literature, learned criticisms, historical inquiry, abstract reasonings: another, which is strictly in the present, and has its whole existence in action, patience, and charity. Of these two kinds the former is addressed to the intellect, and is subtle, entangling, unpersuasive; the other is addressed to the spiritual intuition, and is direct, unambiguous, convincing: the one speaks to the few, the other to all men alike.

It is the peculiar and morbid disposition of this day to stimulate the first kind of controversy, and to evade the second. And it is precisely in this that we shall most prevail. We have too much of rash speculation and headlong assertion. The deeper movements of men's hearts need other arguments. Self-denial and silence are overwhelming answers even to the intellect. Controversial reasons weigh little against devotion, or historical difficulties against visible sanctity of life. And these best of arguments are most in our power.

Let us look at all adverse events as admonitions to mutual forgiveness—to greater devotion—to a more chastened spirit. If we had one thing we should have all things: without this one thing we have nothing, though we have all besides—love one to another. In whatsoever may be permitted to fall upon us, let us read the warning of him that dresseth the true vine, rebuking us for our barrenness. And yet in that rebuke let us read also our happier destinies: "Every branch that beareth not fruit he taketh away." Such, God be thanked, is not yet our dpom, though we have deserved it. "And every branch that beareth fruit he purgeth it," with sharpness and the knife, "that it bring forth more fruit." The last few years have given many a sign both of purging and of increase. We need no controversial learning to tell us that ours is a living branch. There is no room for arguments when fruits are to be gathered. Men argue when they cannot see them.

My reverend brethren—I believe I speak all your hearts when I say that, for myself, I humbly thank God that he has permitted me to be a member of a Church in which I am not worthy to keep the door. It is not unnatural among brethren so closely related, so intimately joined by common duties and habitual co-operation, that we should pass in review at such time as this the great spiritual realities which overpower all the verbal and intellectual objections of scholastic controversy. There are difficulties which are best answered by living facts, as the sophism about infinite motion—*solvitur ambulando*. We rest upon a basis of facts, laid by the Providence of our Divine Head, and on that basis we believe firmly that the Church of England is a true and living member of the holy Catholic Church: neither heretical in dogma, nor schismatical in the unhappy breach of Christendom; in will and desire united to all Christ's members upon earth; her faith the baptismal faith of all saints from the beginning; her cause austere, but just; and her plea valid in the court of heaven. And if this be so, then in virtue and power she shall be, as she has been, a mother of saints—a root of churches, in east, west, and south; at this time, it may be, peculiarly tried, and yet, there hath no trial come upon us but such as is common to the Church. Many more threatening signs even now are hanging over almost all other Churches—signs of conflicts yet to be endured, with doubtful issue—through which, by God's help, we have been saved, "yet so as by fire." Be our trials what they may, every year deepens in thousands of contrite hearts the tokens of Christ's presence—every year quickens and unfolds, against all antagonist powers, the spiritual life and fruitful energy of the Church which bare us. And shall any be tempted to mistrust? Shall we ask proofs of our regeneration, or of our waking consciousness, or of the reality of our own soul? These are things which go before all proof—all reasonings rest upon them—logical defences cloud their certainty. Such are our pledges of his presence. They are the tokens of no hand but his; and "if God be for us, who can be against us?"

The Religious Dissensions in Germany.

In the *Constitutionnel*, a French paper, we find the following account of the religious sects whose contests make so much noise at present in Germany. After describing the numerous religious periodical publications which have for a long time existed in different German states, and whose polemics have at length set the country in a flame, it says:—

"The appearance of Ronge called forth a crowd of reformers, and as soon as he had declared his profession of faith a schism broke out. It is now said, that the German Catholic Church is united; nevertheless, there is no doubt but that the declaration of Leipsic is considered as insufficient in the eyes of a great number of dissenters, and that Czerski and Ronge are at loggerheads, especially on the dogma of the divinity of Jesus Christ. The former, without having made a positive declaration on the subject, has placed himself in so equivocal a situation that he has become the patron and leader of all those who deny the divinity of Jesus Christ. Czerski, in a letter addressed to the *Voss Gazette*, protests against the charge which has been brought against him of wishing to introduce divisions into the new Church, but he then declares, in a positive manner, that the declaration of Leipsic appears to him to be insufficient. He adds, at the same time, that he has no connexion with those who do not hold that Christ is the Son of God. Thus far the matter seems plain enough; but the subsequent conduct of Czerski appears to give the lie to the latter part of his declaration. The preacher Wislicenus wishes also to found a new religion. Wislicenus is a Protestant pastor, who found that the Reformation was not carried far enough, and he created the neo-Protestantism, which has adherents in several places, and among others at Berlin. These neo-Protestants, as well as the 'Friends of Light,' direct their principal attacks against the Pietists, a sect of reformers who are steeped in mysticism. Protests against the Pietists have been got up, and numerously signed at Berlin. Uhlich is the principal mover in the affair. Every one takes part in it, even to the women, and among those who have signed is Madame Brettina Arnim, that rather extraordinary woman who, eighteen months ago, published a book called 'This book belongs to the King.' The Berlin Government does not appear to be better disposed towards the neo-Protestants than towards the neo-Catholics; and when the King of Prussia was harangued, at the end of July, in his way to Halle, by Dr. Schroetschke, who demanded a pardon for Wislicenus, he answered, that the law must have its course. This answer shows the feeling of the Government in regard to the innovators. But, as we have seen, declarations are not sufficient, and the troubles which have taken place at Posen and Breslau, at Leipsic and Frankfort, show that there are many people who are resolved to consider the reform a serious matter, or to make religion a pretext to arrive at ends political, and to obtain concessions which the King of Prussia does not appear willing to grant.

"In this movement the Hermesians have also made for themselves a place from which they take an active part in the dispute. The doctrine of Hermes, who died professor of the university of Bonn, in 1831, comprises the coincidence of philosophy with the Catholic Church. The following is, in a few words, the system of Hermes. According to him, philosophy should furnish the demonstration of the truth of the Catholic religion. From the moment that the demonstration is complete, reason abdicates, and the Christian revelation enjoys the most extended authority. Hermes did not undertake to seek for, and to prove, the dogmas of the Catholic Church *à priori*. He accepted them as they are given by the Church, but he wished that they should be confirmed by reason, and that their reality and truth should be recognised by it, and this having been once done, that the Catholic faith should have no other foundation but faith. The doctrine of Hermes has given rise to much controversy, and in consequence of the denunciations of Dr. Wendiscman, who accused Hermes of rationalism and illuminism, the noise of them has even reached Rome. This accusation was not well founded, for Hermes was the decided adversary of mysticism and of religious excitement—an abberration which his accuser himself could not avoid. Nevertheless, the writings of Hermes were condemned by a brief of the Pope, dated the 26th of September, 1835, soon after the difficulty which arose between the Bishop of Strasburg and the Abbe Beautain, which was referred to the Pope, and which in fact had a great deal of resemblance to the doctrine of Hermes. The Hermesians oppose the Rongists, and now they are supported by the Court of Rome. A prelate who showed a decided tendency to Hermenism has been made a commander of the order of St. Gregory the Great, to the great astonishment of the rigorously orthodox prelates. This fact is of itself very significant, and it proves that the Holy See attaches great importance to the new Catholic movement in Germany, since it thinks it necessary to show polite attention to a sect whom, ten years ago, it condemned in a brief. Now what is the meaning of all these movements? At present it is very difficult to say. The agitation is not now, and it is not the first time since the Reformation that we have seen similar combats in Germany: but at the present day it is complex. There are more than two parties in opposition to each other. Several doctrines are started at once, and their limits are not very distinctly defined. It is a conflict of Pietists, Friends of the Light, Wislicenians, Rongists, Hermesians, and many other Dissenters besides. The philosophical sects have also spread their banners. Rationalism, Realism, and Super-realism are mixed with the ranks of the new creeds, or are opposed to them; so that the battle is, at the present moment, in a very passable state of confusion."

Teaching Youth, a Preparation for the Pulpit.—Some, perhaps, may object, and think that the pulpit must lose what the school gains: that the time occupied in these visits to the school can be ill spared for the preparation which is requisite for the duties of the Church. My belief is, on the contrary, that the school is no bad substitute for the study: and that the adults at Church would often be gainers by the hours which have been previously spent upon the children in their school. Of one thing there can be no doubt it is commonly admitted and regretted. A large part of the labor bestowed on the pulpit is thrown away. Not only when the truths inculcated, the ideas received, are practically regarded, but because no idea is conveyed to the mind at all. It is not so presented as to enter the mind, or leave an impression. It is sometimes wrapped up in too many words for the hearer to develop; and sometimes expressed in terms so ambiguous or so little familiar, that no meaning is communicated. Now, the habit of discussing Scripture with the young and the uneducated is one mode of obtaining that difficult art, the art of reaching and interesting minds of the more educated and advanced in years. It shows the need of adding line to line. It shows the need of taking nothing for granted, in regard to intelligence in the hearers, but of making sure that we are understood. It acquaints us with errors which must be guarded against, and could hardly have been anticipated. It habituates us to the interpretation of Scripture by Scripture. It familiarizes us to the useful practice of illustration. Whoever is the best adept in all these various arts, will be the best teacher in the pulpit as well as in the school; and will insensibly practice there those lessons which he himself has learnt, unawares, whilst teaching others. The probability is, that the most assiduous catechist will prove the most effective preacher; and there may be a reason not always reckoned on by those who have left the fact on record, why of all the labors of their ministry, those hours have been the most profitable which they had spent in catechising.—*Lord Bishop of Chester's Charge*, 1844.

Preparation Against Death.—Lest I make my death seem more terrible to me than indeed it is, I will first daily expect it. It were madness to think I should never arrive at that to which I am every minute going. If an enemy that I cannot resist shall threaten that within such a space he will assault and plunder me, but will not tell me the precise time, shall I not every hour look for him? It was Plato's opinion that the wise man's life was the meditation of death. And to expect it, is to give the blow a meeting and break the stroke. Not to expect it, is a stupidity, since the world has nothing like a reprieve. The philosopher will tell us, as well as the divine, that "all humanity that either is or shall be, once shall die." And surely then, he is but dead already that does not look for death. A glass though brittle, if safely kept, may last long. But man preserved declines. His childhood, youth, virility, and age, they are but several stages posting him to death. He may flourish till about fifty, and may die any day before. But after that he languishes like an October fly, till at last he withers to his grave.—*Feltham.*

Excuses for our Sins.—Saul pleads for a sacrifice to the Lord to excuse his own disobedience; Gehazi pleads the necessity of the sons of the prophets for his bribery; Judas allegeth the poor to palliate his covetousness. When the King of Heaven invites men to his great supper, one hath married a wife, another purchased a farm, the third must go to prove some oxen; men frame excuses to themselves with as much ease as the spider weaves her webs. Every sin hath its cloak: malice and revenge pretends zeal of justice; wilful murder, I mean in our duellists, which cries to heaven for revenge, muffles itself up in the cloak of honor and reputation. These figtree leaves may serve to cover our sins well enough whilst it is vacation, but take heed of term-time, when it comes. When consciousness begins to spit fire and brimstone in our face, when the devil pulls off the hood wherewith he hath blinded us, then all those painted excuses vanish away, we hear nothing but hues and cries, we see nothing but evident destruction.—*Archb. Bramhall.*

We should abstain from long discussions and controversies in our sermons. Objections are often remembered when the answers, however triumphant, are forgotten. It is far better to give the results of our studies and experience, and turn them to practical account. We should likewise avoid abstract and technical views, either of doctrine or of duty; because they are apt to perplex our hearers, to chill their best feelings, and make them think that religion is a business altogether separate from the occupations of life, and has little in common with human pursuits, hopes, and fears, but is unsocial, and repulsive, narrow and forbidding. Such preaching can lead to no practical good. How much better to teach heavenly-mindedness and purity of heart, and that our religion, as taught by the Apostles, adapts itself to all the circumstances of life, and is a religion of love, sobriety, moderation, temperance and justice, giving a promise of the life that now is, and that which is to come. Once more: the preacher should not too unreservedly represent the common affairs of life as hostile to our true interests, and declaim, without the requisite qualifications, against the world and the things of the world as among the greatest hinderances and deadliest enemies to our spiritual progress. There is a sense, undoubtedly, in which the world may be so considered, and in this sense it is largely employed in Scripture; but there is another sense in which it is used by the Apostles, when he speaks of those who use this world as not abusing it. The word *world* has therefore in Scripture two significations, which should be carefully distinguished; in the one, it is put for the wicked, who relish merely worldly things and pursue only worldly objects; in the other, it signifies our field of duty,—our place of probation, where, in humble imitation of our beloved Master, we must fulfil the work which has been given us to do.

To say the Holy Spirit only dwelt in Christians whilst the extraordinary gifts and afflatus of the Holy Spirit were continued to the Church, and they lay under persecution from the Heathen emperors, is not only to contradict the tenor of the Scriptures, which declare that all Christ's living members are thus united by the Spirit to their Head, 1 Corinthians xii. 13; and that *if any man have not the Spirit of Christ dwelling in him, he is none of His*, Romans viii. 9; he cannot be the son of God, for *as many as are led by the Spirit of God, they are the sons of God*, verse 14; he hath no right to call God Father, verse 15, no interest in the *adoption*, and in the inheritance of sons, verse 17; but it is also to enervate the virtue of the promises of Christ, and the consolation of Christians of all future ages under their sufferings for the sake of Christ; yea, it is in effect to make the dispensation of the Gospel cease; the difference between that and the law being by the Apostle placed in this, that the one is *the ministration of the letter* only, the other also *of the Spirit*. And if this were so only whilst these extraordinary operations of the Holy Spirit lasted, then, for the time that they have ceased, the Gospel doth not in this differ from the law, or deserve to be preferred above it on that account.—*Whitby.*

In Press, and will be ready in a few days,

THE WORKMEN, AND THEIR WORK, IN GOD'S BUILDING.—A Sermon preached at the opening of the Annual Convention of the Diocese of New York, by the Rev. Reuben Sherwood, D.D., Rector of St. James's Church, Hyde Park.

HENRY M. ONDERDONK & CO.,
25 John street.

☞ H. M. O. & Co. have also in press, and will publish by the 1st of November, "A Manual of Devotions for the Young." Oct. 18.

FAMILY SCHOOL FOR BOYS.

THE subscriber, an Episcopal clergyman, will receive into his family a limited number of pupils, for instruction in the various branches of English and Classical Education. It will be his endeavor to impart a thorough knowledge of every branch attempted, and to inculcate sound morals and correct habits.

His residence is in the pleasant and healthful village of Wilton, Conn., six miles from Norwalk.

Terms.—$75 per Session of five months, commencing on the 1st day of November and May, respectively. Each pupil furnishes his own bed, bedding, towels, napkins, brushes, books and stationery.

References.—Right Rev. T. C. Brownell, D. D., L.L.D., Rev. W. Cooper Mead, D.D., Norwalk, Ct.; Rev. Samuel Seabury, D.D., Rev. B. I. Haight, New York; Rev. J. Brown, editor of the Protestant Churchman; and the clergy of the city of New York generally. R. D. Weeks, Esq., Morris Ketchum, Esq., Wm. B. Ballow, Esq. D. H. SHORT.

Wilton, Oct. 16—4t

EDUCATION.

REV. R. T. HUDDART'S CLASSICAL AND COMMERCIAL BOARDING AND DAY SCHOOL—Fourteenth street, between University Place and Fifth Avenue.

This establishment, which has lately been removed from Houston street, is now prepared for the reception of an increased number of Boarders. No expense has been spared to render it a complete, well arranged school for boys. It has been built expressly for the purpose intended, under the direction of one of the first architects in the city, and Mr. Huddart has much satisfaction in presenting to his friends and the public, an institution, in which every requisite for the accommodation, convenience, and comfort of his pupils is combined, and such as the experience of many years has suggested. The situation is perhaps the most eligible which could have been selected for the purpose, as regards health and facility of access. All the advantages of the best instructers and professors are available, whilst the benefits of a country residence are gained by the out-door athletic exercises which can be enjoyed in the spacious play-ground.

Further information as to course of study, and other particulars interesting to parents, may be obtained on application to Mr. Huddart at his residence in Fourteenth street.

N. B.—The number of *Day Scholars* and *Day Boarders* being limited, vacancies will be filled as they occur.

TERMS—For Boarders, $300 per annum, (without accomplishments.) *Day Boarders*, $50 per quarter; *Day Scholars*, $30 per quarter. Oct. 18—4t

BROWN'S POINT SCHOOL.

Rev. John Croes, *Principal.*

THE Winter Session of this school will commence on the first Monday in November. The school is limited to ten scholars, and there are now five vacancies. Terms $150, payable half yearly in advance. Brown's Point is a very healthy place, and is accessible from New York by steamboat daily. Circulars may be had at the office of the Churchman. S 20—2m

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office. ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

HENRY M. ONDERDONK & CO., would call the attention of the Clergy and others visiting the city to their valuable assortment of Theological, Classical, and Miscellaneous Books and Stationery. Among others will be found—

Mant and D'Oyle's Commentary on the Bible.
Patrick, Lowth and Whitby's, &c. "
Clark's "
Palmer's and Newman's Works.
Butler's complete Works. Hobart's Works.
Burnet's History of the Reformation.
Jeremy Taylor's Works. Eusebius' Eccl. History.
Bishop Wilson's, Sacra Privata.
The Dictionary of the Church.
The Doctrine of the Cross.

A large variety of Bibles and Prayer Books in plain and gilt bindings, including the *spendidly Illustrated Edition*, edited by Dr. Wainwright.

Also, a varied assortment of Stationery and Fancy Articles, including Letter and Note Paper, Sealing Wax, Wafers, Pens, Inkstands, Penknives, Pocket Books, &c. &c.

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25 John street.

In Press and will be published immediately by the above—"*Devotions for the Young.*" Sept. 27.

ST. MATTHEW'S HALL,

Port Colden, Warren County, New Jersey.

THE Winter Session of this Institution will commence on the first day of Nov. next. This is strictly a Christian School for boys, conducted on decidedly Church principles. The pupils are all treated as the sons of the Rector, and particular attention is paid to their moral, physical, and mental improvement. Young boys of *five* and *six* years old, and *upward*, are received. The terms are $75 per session of five months, payable *in advance*. The number of pupils being limited to *thirty*, application should be made early to P. L. Jaques, Rector.

References.—Rt. Rev. Bishop Doane, D.D. L.L.D., Burlington; Rev. Samuel Starr, P. Dickinson, Esq., Henton; Rev. W. Staunton, Morristown, New Jersey; Rev. Dr. Ogilby, New York; Rev. F. Ogilby, Philadelphia. Sept. 13—8t

ST. MARK'S HALL, *Orange, Essex County, N. J.*, Rev. Anthony Ten Broeck, A. M., Rector.

The undersigned, with the approbation, and at the desire of the Bishop of the Diocese, is about to open an Institution for the instruction of boys. The pupils will be taught the various branches of a full course of English and Classical Studies; and the Institution will be conducted on the principles of Christian Education.

There will be two sessions, of five months each, in every year. The first session will begin on the 1st of November, and be followed by a vacation of one month. The second session will begin on the 1st of May.

For the accommodation of those who desire it, pupils will be received for the *opening session* as early as the 15th of Sept.

The charge *per session* is $100, payable in advance. This charge includes every thing but clothing, books, and medical attendance.

Orange is pleasantly situated about thirteen miles from New York, and four from Newark. It is easy of access by the Morristown rail-road, which passes through it, and by stages from Newark. It is well known as a location favorable to health.

A large and convenient house has been secured for the present, which will afford every accommodation to a limited number of pupils. It is proposed to provide for a larger number, by the erection of suitable buildings for the permanent use of the Institution.

Communications, either to obtain further information, or to apply for admission of pupils, may be made to the subscriber, addressed—"St. Mark's Hall, Orange, Essex co., N. J."

August 30, 1845, ANTH. TEN BROECK.

SOUND EDUCATION IN PRIVATE.—Terms $400 per annum, payable half yearly in advance. No extra.

Mr. James Such, formerly of Trinity College, Cambridge, (England,) and some time private tutor in that University, receives into his family ten pupils. The house is situated near Jamaica, Long Island, half an hour's ride by railroad from New York. The course of instruction is precisely similar to that pursued at the most reputable schools in England, such as Eton Harrow, Winchester and the Charter House—the same education as is given to the sons of the higher classes when they aspire to University honors and are designed for parliament, the bar, or the pulpit, with the addition, however, of a thorough knowledge of the French and Mathematics on the Cambridge plan. The discipline is altogether that of a private family; a discipline which can only obtain where the number is small. Religious instruction is strictly attended to. Mr. Such has been bred to the business of tuition. He is wholly devoted to his pupils, and undertakes no greater number than himself and his son can do strict justice by. He is well acquainted with the French language, having spoken it from childhood, and resided much in France when preceptor to a young nobleman. A father desirous of procuring for his son a healthy and comfortable residence, and at the same time sound education, whether for professional or commercial pursuits, would find this an opportunity seldom offering. Mr. Such's pupils have attained the highest honors at Harvard and Yale Colleges. His Seminary has been established eight years, and is known to the following gentlemen:—

Rt. Rev. Bishop Doane, New Jersey; Hon. and Rt. Rev. Bishop of Toronto, U. C.; Rt. Rev. Bishop Eastburn, Boston; Gov. Everett, Boston; Hon. Abbott Lawrence, Boston; Prof. Vethake, Philadelphia; Gen. P. B. Porter, Niagara Falls; Elias Vanderhorst, Charleston, S. C.; Rev. W. Shelton, Buffalo; Col. A. S. Jones, Georgia; Dr. R. Breckenridge, Baltimore; Rev. W. L. Johnson, Jamaica, L. I.

In Washington.—Hon. Ex-President Adams, Hon. Daniel Webster, Hon. Henry Clay, Hon. W. C. Preston, Hon. Waddy Thompson, Hon. Ogden Hoffman, Hon. John Sergeant, Hon. Augustus Porter.

In New York.—Ex-President Duer, Columbia College, Prof Anthon, Rev. Dr. Wainwright, Hon. James Monroe, Henry D. Cruger, Esq., Dr. Bartlett, D. B. Fearing, Esq., Judge Edwards, Dr. Alex. Stevens, C. A. Davis, Esq., Reuben Withers, Esq., W. B. Astor, Esq., W. Edgar, Esq., General Scott, Benj. Silliman, Esq.

In Harvard University.—Hon. Josiah Quincy, President; Hon. Judge Story, Law Professor; C. C. Felton, Esq. Greek Prof.; Dr. C. Beck, Latin Prof.; B. Pierce, Mathematical Professor; Prof. Longfellow.

Aug. 23—13t$

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH BOOKS published by the subscriber may be had of the following persons:

G. G. Smith, St. Albans, Vt.; C. Stimpson, Boston, Mass.; H. S. Parsons, Hartford, Ct.; Croswell & Jewett, New Haven, Ct.; Dr. S. Lockwood, Stamford, Ct.; Young & Hartt, Troy, N. Y.; E. H. Pease, Albany, N. Y.; W. C. Little, Albany, N. Y.; W. R. & C. E. Peck, Buffalo, N. Y.; J Tiffany, Utica, N. Y.; Arnold & Grubb, Poughkeepsie, N. Y.; George & Wayne, Philadelphia, Penn.; H. Hooker, Philadelphia, Penn.; H. Colburn, Baltimore, Md.; Joseph Gill, Richmond, Va.; A. E. Miller, Charleston, S. C.

J. A. SPARKS,
Churchman's Bookstore, 161 Fulton st.,
opposite St. Paul's.

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BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

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J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

TO TEACHERS OF ELEMENTARY MUSIC, Leaders of Church Choirs, &c.—The New York Sacred Music Society have engaged the services of the undersigned to give a series of Lectures and Lessons to the Teachers of Elementary Music, the Leaders of Church Choirs, &c. at No. 411 Broadway, New York, for a period of ten successive days, commencing on Tuesday, Oct. 7th, 1845, on the following subjects, to wit:

1. The Method of Teaching, ...10 lectures.
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Lectures may also be expected on other interesting topics, such as the Organ, Harmonics, &c., together with Exercises and Criticisms in Chanting, Psalmody, Glee Singing, &c. &c.

Tickets of admission $5.

EDWARD HODGES,
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Other aid, from the best professional sources, will be incidentally brought in, as occasion may require.

Tickets and list of performances to be obtained at Lockwood & Son's Bookstore, 411 Broadway, and at the Music Stores. Sept 13—tf

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in Mrs Williamson's *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

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Aug. 16—tf

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New York, April 6, 1844.

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